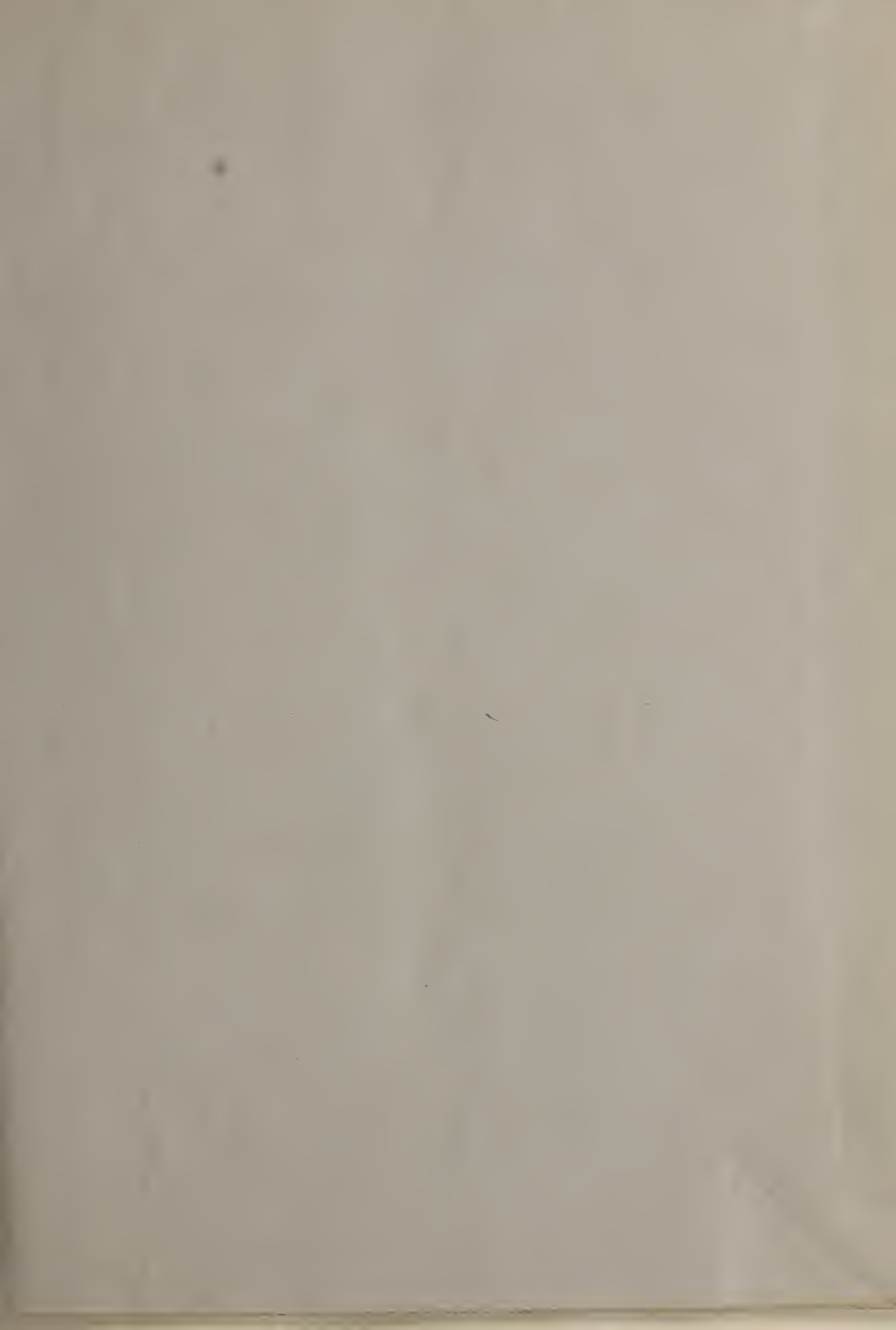


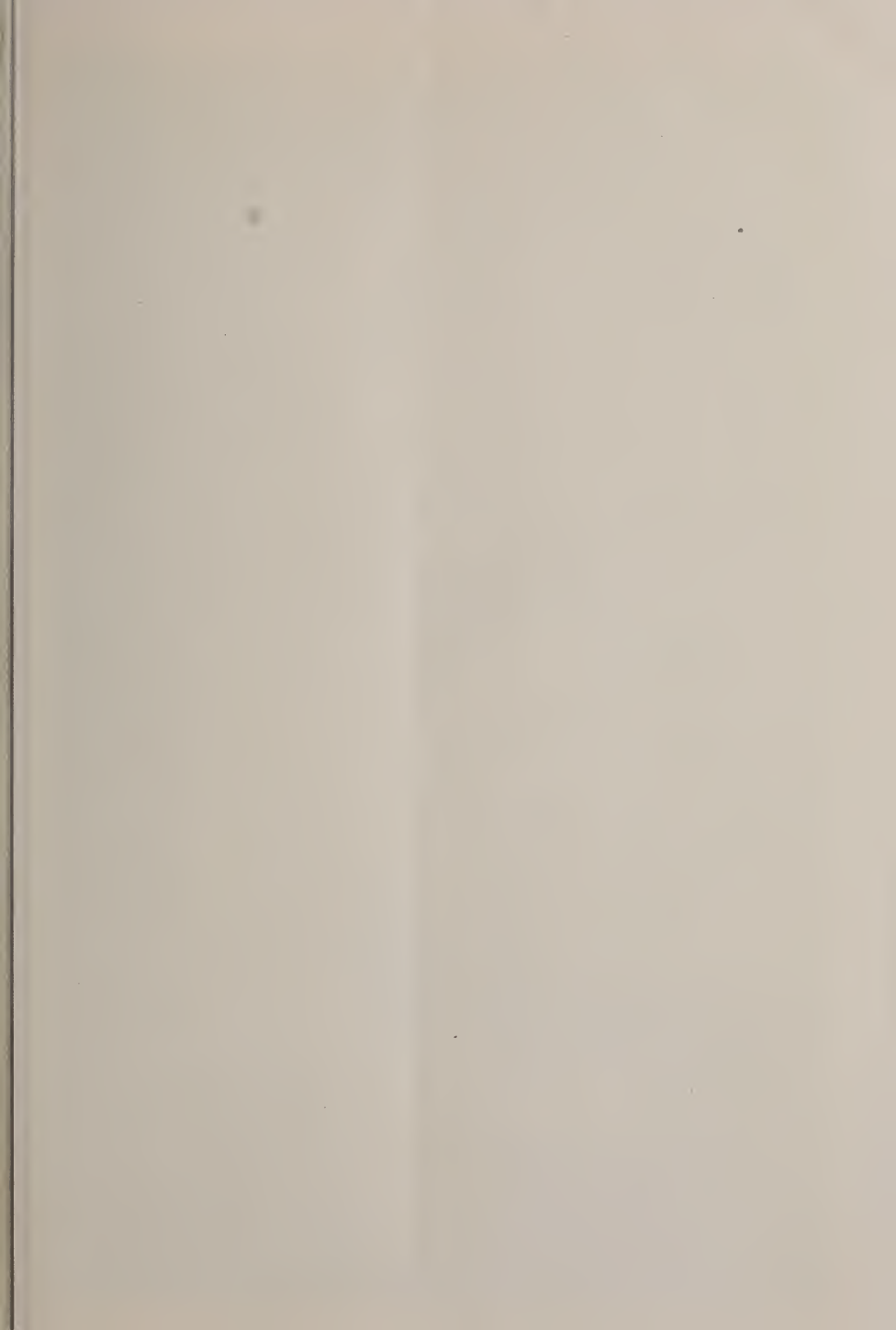
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THE CHILDREN'S WARD IN THE SIVAS HOSPITAL. (See page 67.)

Life and Light

Vol. XL

FEBRUARY, 1910

No. 2

Miss Olive S. Hoyt, who teaches in Kobe College, reached Yokohama October 30, 1909, returning from her furlough in the United States, and **MISSIONARY** spends the winter in language study in Maebashi. **MISS PERSONALS.** Mary W. Riggs, of Harpoot, has arrived in this country on furlough, and is spending some time in Auburn, N. Y. On her homeward journey she visited her parents in Marsovan, and the school in Adabazar, where she was formerly a teacher.

For many months our periodicals, both home and foreign, have been bringing us word of a great stirring through all India, breaking out some-
A NEW PLAN times in open violence, and revealing everywhere a new desire
IN INDIA. for national unity and a new consciousness of national power. Apparently the success of Japan in the war with Russia was the precipitant which brought this slowly growing feeling into activity, and now it is a thing to be reckoned with, a thing which must affect missionary work in that land.

Our friends in the Madura Mission are very wisely availing themselves of this psychological moment to develop among the native Christians a new sense of responsibility for their churches. After much prayer and thorough discussion at the mission meeting in September last, they adopted a plan which Miss Swift describes thus: "We propose to organize the work differently, to drop the old station plan, and to divide the whole district into five circles, each having a committee consisting chiefly of Indian Christians, this committee to decide all questions concerning churches and congregations, village schools, station Bible women, buildings and repairs. They will work through pastorate committees representing the area under the oversight of one pastor. All questions from these committees will come up to the District Conference, which will do in good measure what the mission is accustomed to do. It will take charge of the appropriations from the Boards, and the churches will become sharers in the responsibility of making up deficits. We hope that the church here will thus learn gradually to conduct the work, and that gradually we may be able to withdraw all aid. . . . It will be the dawning of a new era in our work, and provides a plan by means of which the churches can be led out to do more than heretofore.

The higher institutions and departments of work like the city and village Bible women are to remain entirely under the mission as before." We shall watch the working out of this plan with keenest sympathy, and pray that abundant grace and wisdom be granted to our Indian brethren as they enter this new path of responsibility and privilege.

One passage in a letter from Miss Marion P. Wells, our new missionary to Micronesia, gives food for thought. She says: "The most unique part UNDER THE STARS of our day in Honolulu was all unexpected. As we AND STRIPES. neared the wharf, we could make out a large crowd gathered, strange banners floating, strains of unfamiliar music, a general air of excitement prevailed. At first I thought this welcome was for the Japanese ambassador, but no, we had a Buddhist priest, a relative of the Emperor of Japan, with us. I had been sitting at the same table with this royal priest and did not know it. As we made harbor, the band played the Japanese national hymn, at the dock rows of Japanese in official robes saluted their leader, while in the background hundreds of Japanese women, many with babies bound on their backs, and little children all in their quaint and picturesque dress, waved the ensign of his house. He drove quickly away, the crowd following in a mad rush to be near him. I am told he baptized four hundred, and received gifts amounting to two hundred thousand dollars. We have to meet the unchristian religion and check its spread in our own territory."

The American Board, the beginning of foreign missionary enterprise in America, held its first meeting on September 5, 1810, in Farmington, Conn. CENTENNIAL Very fittingly it is planning to make 1910 a year of thankful CELEBRATION. recognition of its past history and of inspiring advance toward future achievement. Mr. John G. Hosmer, 14 Beacon Street, Boston, will gladly send, on application, the centennial leaflet of information and appeal.

The Woman's Boards are an integral part of this great organization, and of course we wish to have our share in this celebration. This we may gain through deeper, more prayerful interest in the work, and through larger gifts to our own treasury, thus enabling us to carry our share of the work more steadily and generously.

Our President has suggested, and Branch officers have responded to her thought most cordially, that we make also a special effort to advance in the direction of organizations among young people. Certainly here lies the hope for missionary work in the coming hundred years; the state of the world in 2010 is, humanly speaking, very largely in the hands of the young

women of to-day, and no effort can be too great or too costly which can lead them to see and to meet their responsibility. The care of this advance, so desirable, so indispensable even, rests mainly with the older women. Is there something for you to do in your church in this way?

Of gigantic spiritual significance was the sixth convention of the Student Volunteer Movement at Rochester, N. Y., December 29th to January 2d.

A GREAT GATHERING. Under the domination of one transcendent purpose, nearly four thousand people met together for study of the most vital human problem of this, or any age, the making known of Jesus Christ to all his people. Seven hundred and twenty-two schools and colleges of the United States and Canada, and twenty-nine countries of the world, sent their representatives to the strategic assembly. Mighty intellectual and spiritual force in conjunction characterized the progressive development of the convention. It was a dramatic climax when Mr. Alfred E. Marling, member of the Executive Committee of the Laymen's Missionary Movement, threw down the challenge of the laymen to the students, placing the guaranty of money over against the gift of life. It was another supreme moment when at the closing session, in the midst of tense silence, was read the honor roll of the sixty-five Christian soldiers, members of the Student Volunteer Movement, who had fallen in the ranks since the Nashville convention of four years ago. Never was the memorial hymn of the church, "For all the saints," sung with more intense appropriateness. In the presence of this invisible cloud of witnesses, ninety-five volunteers, who expect to sail for the foreign field during 1910, and who sat in a body upon the platform, arose, and one after another expressed their purpose in going to the far places of the earth. It was with a sense of triumph that the throng sang the farewell hymn of the convention,

"O Jesus I have promised
To serve thee to the end.
Be thou forever near me,
My Master and my Friend.

I shall not fear the battle
If thou art by my side,
Nor wander from the pathway,
If thou wilt be my guide."

E. D. H.

Vengeance is mine, I will repay, saith the Lord, and certainly we who try to be Christlike must not cherish any feeling of revenge. Yet the news

THE GUILTY PUNISHED. that the government in Turkey has punished with death nearly thirty of those guilty of the massacres in the Adana district, gives a feeling of security and hope. It seems to show that the authorities are in earnest when they declare that freedom of conscience shall be given to men of all faiths. We hope that the deterrent effect of this punishment will make massacres a thing of the past, and that hence-

forth the spirit of fanaticism and persecution . . . gradually give way to one of true brotherliness.

For many years our workers in this station, at the very heart of old Stamboul, have looked at the little Turkish children about their door with love

and longing to help. But before the promulgation of the WORK IN GEDIK PASHA. new constitution in July, 1908, no Moslem parent could put his child under their care. The games and songs, clean faces and happy ways of those in our kindergarten were very enticing, but laws were strict and penalties severe, and the little ones could not come. Now the ban is removed, and eighty Moslem children are in the school, and others are longing to come. The teachers want to put the Armenian children in charge of the native church and pastor, that they may themselves give more room and energy to the work for the Turks. This is a time when we should strengthen the workers at Gedik Pasha, by warm interest and earnest prayer, perhaps with substantial gifts.

WE are glad to announce that we have printed, for free distribution, the valuable paper, *Plowshares and Harvest*, presented by Miss Lamson, our Foreign Secretary at the last annual meeting. Send to Miss A. R. Hartshorn.

Do not fail to read the article on Roman Catholicism in India on page 75. It shows another reason why we ought to strengthen our workers in that country, by our gifts and our prayers.

WE need two thousand new subscribers this year to cover the cost of publishing our magazine, which surely no auxiliary can afford to be without. Two—only two—new subscribers from each auxiliary will more than supply the needed two thousand and enable us to end this year of 1910 without a deficit. What will your auxiliary do to help? What will you, individually, do to find at least one woman who does not now subscribe for LIFE AND LIGHT? An appeal, with return cards, is being sent to the secretary of each auxiliary in our twenty-four Branches. If your society fails to receive one let us know and we will gladly supply you with duplicates.

As a part of its centennial year program the American Board is asking that the three Woman's Boards make an increase of \$50,000 in their gifts. If we can reach our aim of \$120,000 from the Branches for regular work, we shall do much toward meeting this request, and shall add to the inspiration of the great meeting next October. This cannot be done without the co-operation of each auxiliary and each individual member. The amount received in contributions for regular work during the two months of the present year is \$10,912.81.

A FIRST TOUR IN TURKEY

Miss Clara C. Richmond, who sailed from Boston, August 4, 1909, for her new field in Turkey, where she was to be associated with Miss Burrage, of Cesarea, in kindergarten work, writes to her "friends of the Woman's Board":—

I WANT to tell you about one of the most interesting things that ever happened to me. Of course you have had many descriptions similar to this in many respects, but to me there never was anything quite equal in interest to my first tour.

You may imagine me as a much-dressed individual—for we were to go through regions cold—mounted on "The Colt," one of the station horses, on the last beautiful Saturday morning in October, and waving a good-bye to the mission friends in the yard and on the hospital steps, off for my first long horseback ride. We were a gay party as we climbed the hills—Miss Dwight, Mr. Fowle, his thirteen-year-old son Wilson, Mooharem, the Turkish guide—a picturesque figure in his high, red fez, his long, brown Circassian cape, his bright red slippers and brighter smile—and I.

After a ride of seven and a half hours through most wonderful mountain scenery, and over paths and rocky mountain sides such as I had dreamed of but never seen, and having gone from our elevation of 4,200 feet at Talas to a height 1,400 feet higher than the top of Mt. Washington, and then down, down, down, and after having eaten our lunch among the foundation stones of an old Roman temple, we reached the typical little Armenian village of Chomakli. "Beautiful for situation" were the words which were in my mind throughout our stay. Built on the side of a hill under which there are many caves, it looks up at one side to the great snow-white Argeus, and on another side out on the great plain surrounded by the beautiful blue and silver coloring of the Anti Taurus Mountains. But how can I make you see the village itself, with its one hundred and fifty low, tiny, square houses of stone and mud, some of them underground, and its narrow, dirty streets crowded with men, women and children eager to see the newcomers.

Miss Dwight and I were entertained at the house of the pastor, who is also the teacher. His house and schoolroom and stable and church are all in the same small building (I hope I may be pardoned for not having recognized it as the church until I was told!), his house consisting of one small room, which is sitting room, dining room and sleeping room combined, and a small, dark entry-way, used as a kitchen. The sitting room has a long *sedir*, or seat, built along one side, while at the other side are the cupboards for the food and bedding. The mud floor is covered with a carpet

made of four very different strips, while on the rough walls are some Sunday-school roll pictures, some cards and a small looking-glass. There is no other furniture in the room except a small shelf for the singing book and Bibles, a box on one end of the *sedir*, and two small stools. How would such a home look to us in America? And yet the people there consider it wonderful. We ate in the schoolroom, and the thick, wool mattresses were spread on the floor for us there at night. I wish you could see the pastor, Messeah Effendi, and his wife, Rosa Hanum—such a gentle, refined and loving little couple, working in such a poor place.

Sunday was a happy day for us, as we attended the services and met the people, who crowded about us to shake hands and give us their warmest welcome. Soon after sunrise there was a young men's meeting with an



INTERIOR OF VILLAGE CHURCH IN WESTERN TURKEY MISSION,
PREACHER STANDING

attendance of about forty; at 10 o'clock the regular preaching service, and at 2.30 the Sunday school. How I wish you could have sat with us in the place of honor—a seat at one side against the wall—and looked over the one hundred and fifty to two hundred faces eagerly upturned to Mr. Fowle as he preached. All sat on the floor, the men with their fezes in front, then the children, and last of all the women, many of them with their queer costumes, and all of them with the colored handkerchief about the head and over the mouth. Queer indeed they looked; many of them ragged and dirty, for they are very, very poor, but with such warm hearts, ready to respond to the slightest smile or look of interest.

Between the services and in the evening the women and children crowded into our little room, sitting about us on the floor to talk with us and look at

us to their hearts' content. Miss Dwight talked with them on many subjects interesting to them, and read from the book of John, and prayed, and tried to help them. Of course I could talk very little in Turkish, but Miss Dwight acted as interpreter. I found that they got a good deal from just a smile, and since that was almost my only language, I used it until I began to wonder if those muscles of my face would ever again relax. They could not get over the fact of our being able to understand each other in English; they said, "Can you really understand each other just as we do?" We sang a number of hymns in English at their request: "Jesus, lover of my soul," "Abide with me," etc. Such a pitiful sight was one mother with



ORPHAN BOYS MENDING STOCKINGS

her two little boys, one very lame and the other blind. Another woman came in late, saying that her neighbors told her "not to go to sleep until she had seen the wonderful women"! While they were crowding around to say good-night, I could feel one taking out and putting in my comb and hairpins, while another tried to see how my collar was fastened, and some one else lifted up my jacket to examine my belt. I was delighted, for I had read of such things, and now that it had come to me, I felt that I was really in Turkey, where I had so longed to be.

You will surely want to know about the most interesting person I ever

saw—yes, really that! Her name is Mariam (Mary) and she is—just guess how old. But you never could, so I will tell you that she is at least one hundred and ten, some say one hundred and fifteen. And she attends all the services, walking very well with her cane, though badly bent and although totally deaf. She comes to worship. She is short, and oh, so brown and wrinkled, dressed in a light blue cotton waist and a short skirt that must have had a patch for nearly every five years of life, resembling Joseph's coat of many colors. Her apron is of red burlap almost in shreds, while her feet are bare. On her head is the usual dark red handkerchief. Mariam was a gypsy girl brought to Cesarea. When she was twenty-six years old she married and went to live in Chomakli. At that time there were only seven houses in the two villages (a little distance apart) which number now one hundred and fifty in each. At the building of the little church some forty years ago, she, the only Protestant woman there at that time, carried stones and mortar with her own hands and built some of the wall herself; and this in the face of great persecution, being stoned herself as she carried the stones for the church. At the services she sat at our feet—we couldn't persuade her to sit with us—holding our hands and once in awhile whispering, "God brought these little ones to me." That was what she called us, her "little ones." She is ragged and dirty, but as she repeats different hymns that she has learned, and as one thinks of her strong Christian character, one cannot think of her dress and looks. Once she suddenly put her arms around me, kissing me on one cheek and then on the other. In America some one might whisper "germs," but I confess that I never felt much happier in my life than then, to think that that dear old lady felt like that toward me, and when I could not talk to her either.

Monday morning, about eight o'clock, came the four weddings for which Mr. Fowle had gone to the village, since the pastor could not perform the ceremony, not having been ordained. Before daybreak the sound of the drum was heard, and the firing of guns. The drum and a strange kind of pipe were used at the coming of the wedding parties and as they went away. There is no music at home like it; it is purely Oriental, and so weird. The brides and grooms came on horseback, attended by the friends, each bride having a colored silk scarf covered with spangles over her head and face, so that she could see nothing; around her forehead is a string of coins. She is not allowed to take the veil off during the first day, so that we could not see our young brides' faces, even though we called upon them in their homes afterwards. The eight sat in a row in the front of the church, during the sermon of an hour's length, on "Even Christ pleased not himself." They would not be willing at all to have a shorter sermon. At the close they

were married by Mr. Fowle. We made a short call on each bride and groom, the bride standing in one room with the women, and the groom in another with the men, who have the best room always, the brides being in dark rooms which we would consider too poor for our cellars. It was very amusing to find the wedding feast going on in the rooms where the men were, the groom, however, standing in state on a corner of the *sedir*, not being allowed to partake of the feast himself.

The day before we had dinner at one of the "wedding" houses, in real native style. As we sat on the *sedir*, a small low stool was brought in and placed before us, and on that a large round tray which served as table. The bread was brown and round, about eight inches in diameter, and was put on for plates, with a fork and a wooden spoon upon each. As each one wished some bread he broke a piece from his "plate." There were six courses, each course being served in one large dish in the center, from which we eight people ate in common. Of course the women of the house were not at the table with us. Only the men have that privilege, while the women once in awhile peep in at the door. Some of the things were delicious, I assure you. At the close the table was taken away, and the bridegroom-to-be brought in the water which he poured over our hands. Thus ended my first real native dinner.

The night after the wedding we reached home, happy that we had been able to go and take some brightness and helpfulness to those women and little children. Will you not ask our Father and theirs to bless dear old Mariam, and Gumelia, the pretty, dark-eyed bride of a year who is only sixteen now, and whose husband has left her and gone to America? And be sure and not forget the little Prlanti, with her fifty little braids of brown hair, who wants to come to the girls' school when she is old enough, and little Azniv with her bright smile, who so shyly slipped her hand into mine. And please remember in your quiet time the little, ragged, blind boy, and all the dear people of that poor village, for they are dear in our Father's sight.

OUR MISSION WORK IN CEYLON

THIS beautiful island, "the pearl of the eastern seas," has about 3,000,000 people, and a majority of them hold the Buddhist faith, though many are Hindus and some are Mohammedans. The Romanists have done effective work in the island, and 85 per cent of those called Christians are in that communion. The island is a "crown colony" of King Edward, and reaps the benefits of British rule.



RIVER SCENE IN CEYLON



GARDENS IN CEYLON

For ninety years the American Board has had work here, and the list of missionary workers contains many honored names. The mission has now 19 organized churches, 18 of them self-supporting, with nearly 2,000 members. More than 400 native helpers are engaged in Christian work, and more than 10,000 children and youth are under Christian instruction.

The mission carries on all branches of work, including medical and industrial, but the W. B. M. shares only in the educational and evangelistic. Our school at Uduvil, under the care of Miss Susan Howland, has about 220 pupils, and 30 girls have confessed their faith in Christ during the year. The school at Udupiddi, reopened in 1908, after being unavoidably closed for three years, numbers about 50 girls, and is of great help to all the vicinity. We also support about 20 day schools, some of them mixed, some for girls only, taught by native helpers, and supervised by missionaries.

Miss Susan Howland, a daughter of missionaries in Ceylon, has been in service there since 1873. Miss Julia E. Green, also child of missionary parents, has been associated with Miss Howland since the autumn of 1906, but the need of her mother summons her to this country.

We count also as one of our missionaries in Ceylon, Miss Helen I. Root, who went out in 1899 and rendered valuable service in both educational and evangelistic work. Filial cares detain her, too, in America, but her thought and love are with the women and children of Ceylon.

A TRIP NEAR FOOCHOW

BY MISS RUTH P. WARD

(Miss Ward joined the Foochow Mission in 1907.)

I HAVE just returned from a most enjoyable trip in the country, visiting a few of the chapels and day schools of the "Lower Field," as we term the district between Foochow City and the coast. (Our mission has charge of the section around the mouth of the river, of which Diong-loh is the center.) Now while the impressions are still vivid before my mind, may I relate to you a little of this journey?

First of all, I must tell you of the heavy burden on my heart, as I think of the hundreds of people I have seen, who have no hope and are without Christ, living still in the darkness of idolatry and sin. Would that I could give you glimpses of their lives as they really are, and as the loving, compassionate Father of us all sees them. Whenever our chair coolies stopped in a village street to rest, we would be surrounded instantly by a crowd of these people, in whose lives there seemed naught but superstition, ignorance and darkness. My thoughts went often to the Bible story of the Christ,

when as he passed from one village to another great multitudes were gathered together to hear him, and he taught them, preaching the gospel of the kingdom, and healing all manner of diseases. What would I not have given to have been able to talk to these people of that same kingdom, and to have healed their sin-sick souls!

To them we were but curiosities, and in their ignorance there seemed to be no hunger for the truths of everlasting life. Mrs. Hubbard and Miss Perkins, my fellow-travelers, had become more accustomed to such crowds,



RIVER SCENE AT PAGODA ANCHORAGE, FOOCHOW

but I never had experienced such a thorough examination of my person as on this journey. The women, particularly, wanted to know all about my clothes and hair (perhaps they were thinking about styles, as ladies do at home.)

At Au-sang our coolies put us down in the middle of the street, and the villagers flocked from every quarter to see the "foreign old women," a

term used for us in country places, where foreigners are seldom seen. Through the side windows of my chair cover peered the dark, sun-burned faces of women and children, and such questions and remarks as these were made: How old are you? Where do you come from? Where are you going? How much did the lace on your waist cost? Did you make it yourself? Do you have combs in your hair? Do you wear flowers in your hair? What is that pin in your hat? Your teeth are very white, so is your skin. Oh, she has a gold tooth (said when I laughed at their questions). Can you take out that gold tooth? See, she has two or three skirts. What beautiful embroidery! as they pulled up my petticoat. How many thicknesses of clothing do you wear? Is that cloth cool? Don't you wear earrings? How long have you been in China? Only a year and a half! How well she speaks! What a very accomplished and capable person she is! She has some spectacles (my dark glasses to shield from the glare of the sun). Do you bind your feet? and so on. Any amount of questions, just regarding me as some curiosity.

During part of this inquisition I remained in my chair, but at the earnest request of one old woman, whose curiosity knew no bounds, I got out and stood between the poles of the sedan. On every side and just filling the narrow street were living souls, who knew not one word of the gospel, for there is no chapel or school in the village, and they do not even know their need of Christ.

As we went out of the town and made the ascent to the pass leading over the mountains, I looked back at the roofs of this village. Just in this one little spot there were fully eighty or ninety roofs, and who can tell how many human hearts there may be beneath these shelters?

We had to pass on to the next village after this brief rest, for thither were we bound. This village has had an interesting history. One man, who heard the gospel in another town and became a Christian, begged that a teacher be sent to his home to teach the children. A Christian preacher and teacher was sent three years ago. Room for the school and his family was found in the house of another villager interested in the doctrine; but before long this "house lord's" son married, and the school quarters were needed for him. The people held a council as to where the school and teacher could be located, and under the influence of the Christians, and



NINETY-THREE IN CHINA

because of the people's appreciation of the school, the village temple was given over to this use—a one-room building, dirt floor, with three hideous idols, before which the people would burn incense and knock their heads. This house they turned into a Christian chapel and schoolroom. When the idols were taken out to be burned and the altars were pulled down, a nest of snakes, nine or more, was found. To the Chinese, snakes, tigers and crows are creatures to be feared and revered, so the literal meaning of the common words for these is Rev. Snake, Rev. Tiger and Rev. Crow. Shortly after these snakes were found and killed there in the temple the wife of one of the Christians died. To some of the still unbelieving and superstitious villagers this was the punishment for the killing of the Rev. Snakes.

We went to the chapel for a few moments, and heard this story related by some of the Christians. Now this room at one end is full of settees for the church services, and at the other are the desks and benches for the boys' day school. In front, where previously had frowned those hideous idols, is the preacher's desk, piled with hymn books and Bibles. Against the wall is hung a small blackboard, on which some preacher had drawn a picture of a tree with many branches, illustrating the fruits of the Spirit—love, joy, peace, etc. Is there, do you think, any joy among the angels of God as they look down from heaven and see the change wrought here under this roof? I think there is, and great joy. If there were a life among God's followers that could come to Slaveville and live among these people that joy in heaven would be greater yet. But God's power has done even this much through this Chinese preacher, the lives of the Chinese Christians, and the occasional visits of our evangelistic missionary, Mrs. Hubbard.

CONDITIONS ON TRUK

THE natives of this island practice sooth-saying, witchcraft and other arts of darkness which are hostile to the gospel and hold many souls bound in fear and superstition. The magicians seem to be ever in the foreground, and foretell the future by the appearance of the moon and stars and from the flight and call of birds. They predict good or bad harvests, famines and tempests. The light earthquakes which recur yearly at certain seasons are for them a good opportunity to foretell coming disaster.

They are consulted before battles, to learn if the time be auspicious for surprising the foe or whether it be wiser to wait. They sprinkle the warriors with a "holy water" to make them proof against sword and spear. They

lay much stress on their dreams, holding them to be communications from spirits, who thus grant to mortals glimpses into the future.—*From der Missions-bote.*

Miss Elizabeth Baldwin, who, with her sister, has been valiantly caring for the work in Truk, tells us of their work and outlook:—

We are expecting the new recruits from Germany by the vessel from Hong Kong, which is due in Truk on the ninth of December. It will be a great change for us to have other foreigners in the house after the many years we have lived alone here with our family of girls. It is too early yet for us to make any plans, as we do not know how soon they will care to assume all the responsibility. But we feel that now the end is not probably far off. If there was only the thought of a furlough and the return to labor for these dear people it would be easy, but to think of passing it over entirely into other hands is hard. When we had our little visit of one night with Miss Hoppin on her way to Kusaie, she urged us not to give up the work too quickly after the new recruits arrived, but, coming as they are, with the thought of taking up the work, we feel that they will want it put into their hands as soon as possible. While they need and desire our help, most gladly will we give it, and when the time comes for us



GHOST HOUSE, MICRONESIA

to lay it down, may the Lord help us to do as Paul did, commend our dear girls and all these people among whom we have labored to God and to the word of his grace, which is able to build them up, and to give them an inheritance among all them which are sanctified.

These are busy days for us, for we are trying to prepare all that we can in the line of notes on Bible study for the use of the girls. This is work that new hands cannot do; but as we have often said before, we have so little time to devote to such work, with our regular school sessions in the mornings and the sewing hours in the afternoons. Then as my sister says, we have to begin each day with seeing that the chickens are fed and the three calves are fed and the boys are fed (*i. e.*, the three that work for us, and one of them has a family), and the girls are fed, and finally that we ourselves are fed. Still, by using the odd moments, we have been enabled



PACIFIC ISLANDERS FEASTING

to accomplish quite a little in the line of translation, which we trust will be very helpful to the natives, not only while they are in school, but still more so when they shall go out to their life work. We would like to give our whole time to the preparation of good literature for these who have been taught to read. Good reading would greatly help in broadening their horizon, and would be a great blessing to them.

Dysentery and fever are again prevalent, and while we have had much doctoring to do among outsiders, we have only had one or two cases of the former disease in our school. We are very thankful for this, for these epi-

demics are terrible in a house where the girls are so crowded in their sleeping apartments as they are here. If the girls used beds we could not accommodate half the number we have, but when all sleep on the floor a good number can be crowded in. Still, if we did not live in the tropics, where the windows can be open day and night the year round, it could not be allowed. One girl, a child of ten, is suffering with one of the worst forms of syphilis. We could not understand her symptoms at first, but when the eruption appeared a few days ago, we knew only too well what it meant, for we have had several such cases to deal with. We dislike very much to have such cases in the school, but those who have had it here, where they could have daily care, have all recovered, but outside many die of the disease.

The doctoring, both inside and outside of our school, takes much time and strength; yet we are so glad to do it, as it does open the hearts of people if, by the Lord's blessing, you can do something to relieve their bodily ills.

One of the new young ladies' to come from Germany is a trained nurse, and she will probably find much to do prescribing, but little in the line of scientific nursing among the natives. But it will be a great acquisition to the mission to have the services of a trained nurse at hand.

OUR NEW SCHOOL IN TIENSIN, CHINA

BY MISS MARIAN G. MACGOWN

THE middle building serves as a dormitory. There is one room for the teacher, three for the fourteen girls and matron. Five in a room would hardly do in America, would it? Besides the fourteen boarders there are ten, and will soon be eleven, day scholars. Twenty-five is a respectable beginning, is it not? Three fourths of the back building is used for the schoolroom, the rest for the kitchen. The schoolroom serves also as dining room.

The principal of the school is one of the four who graduated from the Peking Woman's College this year, and we are very much pleased with her. It is a great thing to have a well-trained teacher, who knows what should be done and how to do it. We are fortunate, too, in having a nucleus of girls who were at Tung-chou last year, and so are used to the ways of a well-regulated school. We are still unsettled about our teacher for the classics, but have a satisfactory temporary arrangement. I, myself, teach only two classes, both in Bible, since I must still study three hours a day besides attending to the various duties in connection with the running of the

school. I am certainly getting practice in understanding and talking Chinese. I take prayers four mornings in the week. Then I go with Mrs. Ewing, as last year, to our day school in the city for one afternoon a week, and to the women's prayer meeting here once a week. This year we are planning a regular series for our meetings, taking up the life of Christ, rather than letting each leader select her topic as she pleases.

The money for the new wall we had in hand. That for the repairs, enlarging the schoolroom and preparing my study, came partly from a special gift sent to Mr. Ewing, partly from our own pockets. We paid some forty dollars. We should not mind being reimbursed, but, if that is impossible, we must pay it. The thing had to be done.

Perhaps you feel that since we have started a school anyway there is no longer need of haste about raising the money for the new buildings. Such is not the case. In the first place, the present quarters are a good deal of a makeshift. In the second place, many other pupils would come were there room. We have already refused five boarders, and know of another who wishes to come later. Several outside families near us have expressed a wish to have their girls come in as day scholars. This, as you know, is the best way to really get hold of these families, but we have been obliged to refuse because of lack of room.

As for the woman's work it must mostly wait, simply because there is no place in which to conduct it. A station class cannot camp down in the compound without any roof to cover it. There are women who would come here to live for some weeks and study, could we accommodate them. One is the wife of one of our Tung-chou graduates, who is now teaching at Tung-chou. He was married last summer, much against his will, to a non-Christian, a perfectly uneducated girl. He did his best to prevent the match, but his parents were obdurate, and, in China, it is the parents who settle the matter. He is very anxious to have his wife study, and she is willing to do so, but we can do nothing for her to stay; that is, until the school is built, and the present buildings are restored to the women for whom they are intended.

Another Tung-chou student a year or two ago conceived the notion that he did not wish an educated girl for a wife, so, of his own will, he had the arrangements made, and married a non-Christian girl. He is now repenting at his leisure. The thing is done, however, and all that can be done to remedy it is to educate the wife. Another young woman from one of our out-stations is very desirous to come here for study. The official of Hsiku told Dr. Stanley last spring, and again this fall, that he wished to have his young wife study. So you see the lack of room for the girls cuts

us off from all these opportunities among the women. We have Bible women who could do the teaching. It is simply a question of housing people. I know you are doing your best to get the money, and that it is not easy. When it does come I hope my colleague will shortly follow after, for there is more here than one person can do, and Mrs. Ewing must soon go home to educate the children. The Mission is indeed rejoicing to welcome the new members who are coming this fall. How glad I am I am not new! I am thankful for every Chinese word I know. It is so good to feel that I am really doing something. Last year was pleasant, but I am not sorry that my useless days are past.

You will wish to know of my summer. I spent it most pleasantly at Peitaiho. Strange to say the weather was unusual this time, unusually cool, so that I know nothing, save by hearsay, of the exhausting heat. I cannot see that I am not just as well as when I left America a year ago.

HOSPITAL WORK IN SIVAS

BY MISS LILLIAN F. COLE

(See frontispiece.)

UNFORTUNATELY for me none of these children know Turkish, as they are all Armenian, and my Armenian is rather limited, and so we are not able to talk much together, but we can smile at each other. I am taking Armenian lessons whenever I can find time. I am anxious to have a speaking knowledge of the language as so many Armenian women and children in this region do not know Turkish. Our schoolgirls are very much interested in these children, and visit them frequently, showing them Bible picture cards and telling them the story of the pictures, and the nurses teach them Armenian prayers, which some of them say very nicely now before they go to sleep. We hope that these seeds will take root in their childish hearts.

One of the nurses said to me the other day in rather a discouraged voice, "It is so hard to find time to do anything for them excepting keeping them clean and fed." None of these smaller children have had any training at home, and so that makes a good deal of extra work. I tell the nurses that is just as much God's work as teaching and preaching, and with this humble work we can open doors and hearts for others to enter who can teach and preach better than we can. We usually do not have so many children at one time, and so we had some trouble finding enough clothes to go round. Mrs. Clark and Mrs. Partridge came to the rescue when they heard what

straits we were in. Our supplies all have to be limited for lack of funds, and it is hard sometimes, but perhaps we enjoy and value them more when they come gradually. I know the nurses are always as much pleased when we can get something new for the patients as they would be if it were for themselves. I was thinking this morning that our children that sleep outside must have more warm clothes, as the nights are getting to be pretty cold.

When the photographer who took this picture of the children saw Haratune and Barkeo (two who stay outside night and day), and looked into their round, rosy faces, he said, "Why they are not sick, are they?" We hope that the fresh air, good food and care will cure them permanently. A man told me a few days ago that people used to be very much afraid of sending their children to our hospital, but now they feel quite differently about it.

Another class of children that we want to help when they are sick are the little factory girls; many of them are between the ages of five and ten. We have a good many of them in winter with tuberculosis and trachoma. We have been treating one of these little ten-year-old factory girls for some weeks—a bad case of the latter disease. She has no father, and has to help support the family by working in one of the rug factories. She has been coming every morning with her old grandmother, and every day for the past week they have asked when she could go back to work as they needed for bread the money she could earn. This is probably not more than a *piaster*, less than five cents. This morning she was discharged, and went off very happy to begin her long days of weaving. She must work in a close, ill-ventilated room that will sap her strength, and very likely she will develop the disease that is becoming so common among the factory girls here, tuberculosis of the lungs.

It is sad to think of these thousands of little girls here in the city working all through their childhood in these rug factories. They have no opportunities to go to school, no play time like other children. The Moslems, too, are beginning to send their little girls to the factories, driven, I suppose, by the dreadful poverty of the country. A Sunday school has been started for these girls, and some of our older schoolgirls are teaching in it, and the factory girls seem very much interested. These children ought to have as good a time as possible when they are sick. Don't you think so? Work among children is specially interesting, as you can see results so quickly. We have other interesting cases, but I have written you a longer letter than I intended to.

I am sending you under another cover a picture of our seven little patients.

I hope some of your readers will be interested in them. These are such hard times for everyone that is at all poor, and we know there will be great suffering among the poor this winter. We do want to do more. Smallpox has broken out in the city and typhoid is with us, and later I suppose the dreaded typhus will appear.

PERU, A ROMAN CATHOLIC COUNTRY

We find in our circulating library a book, *Peru, its story, people and religion*, which the author dedicates "to all who have no interest in Peru." That must mean many of us, and the reading of this book would inform and enkindle all who love their fellow-men. We quote briefly:—

"WE are making our way down Calle San Andres (in Cuzco) toward the old park. Look at the children, friends! Is this the childhood of a Christian land? Nay, the terrible words written of Heathenism are true of Peru—'Children are spawned, not born. Motherhood is a negligible quality. There is no blossom in its child-life; and it has produced more craven-hearted men and women than are to be found anywhere outside pagan countries.' It is strange how humanity thrives in these surroundings. Mothers of only fifteen or sixteen years of age frequently have sturdy babies. These little ones, many of whom never know their fathers, continue somehow to be happy and healthy. . . . Here are hundreds of children who have come into the world unwanted, lived for the first few years neglected, and then become independent, making their way through life alone. . . . They will pick up maize enough to eat—perhaps a friend will give them the remains of a plate of soup or baked corn—perhaps they will be able to steal some frozen potatoes—life will be quite easy. They will sleep on the doorstep, or crawl into the corner where the others are huddled together on sheepskins. . . . But there are other children less fortunate—children of four years old who must shepherd the sheep all day; children of five who have the care of a fat, heavy baby; children who must work as servants twelve hours out of the twenty-four. . . . All over the Sierra there are little child-slaves."

Miss Guinness ascribes the dreadful conditions of life in Peru to six causes: Firstly, immorality cannot but destroy home life. Parents and children do not regard each other in the normal light; the bond between them is not so close, and the children become grown up and independent very early. Secondly, the estimate of human life is very low, and the sick are left to die. Thirdly, the cruelty of the Latin nature still survives, they disdain the poor and weak; they show no consideration for Indians or

animals. Fourthly, the national ideal of childhood is degrading; children are forced into adult life, girls have no girlhood. Fifthly, the system of domestic service fosters cruelty. Children become servants at five or six years of age, when they are not fit to work twelve hours a day—and so the cruel treatment of those child-slaves is common. Sixthly, the sad condition of childhood is partly brought about by the sale of Indian children. Miss Guinness was once stopped in the street and asked to buy a girl of ten years; and was frequently offered babies “very cheap” by the women in the plaza in Cuzco!

Miss Guinness gives us many sage reflections on the adult population of Peru: “Satan prepares new traps for the absorption of religious thought in every age,” she writes. “When the men of Peru would no longer passively submit to the yoke of Rome, he allured them into the slavery of free-thought. . . . As these young Liberals look upon the scenes of drunken fanaticism which characterize the feasts of the Church, is it any wonder that they turn in scorn from such a mockery, and seek satisfaction in agnosticism or materialism? . . . For the coming statesmen, professional men and leaders of Peru, the Church of Rome is doing nothing. She does not seem to fear any unpleasantness from the study of agnosticism and deism which is becoming so common in the universities; she appears perfectly satisfied with the hypocrisy which will stand at the street corner and jeer at religion, uttering fearful oaths and blasphemies, yet the next moment kneel before a procession, bare the head with the most devout, and hurriedly mutter an appropriate prayer.”

On a stone above the side door of a Jesuit Church in Cuzco are the words: “Come to Mary, all you who are laden with works, and heavy beneath the weight of your sins, and she will alleviate you.”

A SACRIFICE

Mrs. Job, whose husband is in charge of the missionary farm Urco, in Peru, tells us the following story of a recent incident:—

Our Mayor Domo came with us from Cuzco, where he had been living for some years and attending the meetings. We believed him to be a Christian, but a weak one. Last month revealed him to be strong and valiant in his belief. He was engaged to be married to a Peruvian girl, whom he hoped to bring shortly to Urco; he was preparing for that joyous occasion, and Mr. Job, to whom he had talked concerning his marriage, had advised him to be married by civil law. He, however, thought he could easily be married in the Romish Church without renouncing his religion. His future bride was a Roman Catholic and would not be married civilly. Last month

he went into Cuzco to make the final arrangements for the wedding, even buying the future bride her dresses, as is the custom in Peru. Then he went to see the priest, who asked him what religion he professed. He answered straightly and simply that he was of the evangelical faith. That was sufficient. He was told that he must renounce that faith, swear an oath to return to the Mother Church, and go into seclusion for eight days' penance. The poor man was stricken when he heard this sentence pronounced, saying he could not and would not do it. He returned to the one he loved, but she remained firm and would not hear of civil marriage, so he came back to Urco a sadly disappointed man, having surrendered his earthly love for the sake of the One whom he is trying to faithfully serve. Will you pray for this poor man, who has given up so much for his faith, and pray that we may be given many more valiant disciples, ready to suffer rather than renounce their faith?—*Regions Beyond.*

A young Roman Catholic girl said, "I should like to read the Bible, but I'm afraid it would make me think, and of that the Church would disapprove."

The work which has probably told more than any other for the evangelization of Peru is the colportage of the Bible societies; and the most effective preparation for the coming of evangelists is that unfailing key to closed or indifferent homes—medical knowledge.

Christian literature is perhaps the greatest need of Peru, and the missionaries in Arequipa have now a printing press. Had they the needed capital they could send evangelical truth into numberless towns and villages, thus preparing the way for many native churches, and for the wider spiritual movement which is surely coming to the land of the Incas.

A BLACK PAGE IN HISTORY

BY REV. J. L. JARRETT

WE are apt to judge Romanism by the character it presents in England, where its object is to gain influence. It wears a disguise here, but in Peru it is revealed in its true character. We are apt to forget History; we are apt to forget the fires and tortures of the Inquisition, and the darkness and degradation of the Middle Ages, or to ascribe those conditions to purely political and social causes. I want to introduce you to a land where the sands of time have ceased to run—where we can see the Middle Ages, not reproduced in a pageant, but in the real life of to-day, with a country half as large as Europe for a stage, and a nation of three millions for actors; and I want to place before you some of the evidence which has led me to the

conclusion that Romanism has been the cause of Peru's lagging behind in the race; that if progress has been retarded in Peru, Romanism has been responsible for it.

I shall not dwell at length upon the treatment I myself have received at the hands of the "priests," though it is worth noticing that the System which pleads for liberty in this country gives none where her power is in the ascendancy. My foolhardiness may have merited the treatment I have received, and when my mission to Peru is considered, it is scarcely to be expected that the "priests" would welcome me. I have been slandered, spat upon, hounded from place to place, attacked, insulted. I have seen the Scriptures snatched from the hands of those to whom I have given them, torn to pieces and dashed to the ground. I have been compelled to climb into the saddle and start a journey of five hundred miles over the mountains when still suffering from smallpox, and black with the loathsome disease; but this treatment has never come from the people themselves until they have been stirred up by the "priests."

A recent writer on Peru, a gentleman of considerable experience and over four years' residence in the country, not long ago wrote me: "Your little book on Peru I have read with much interest, and I think your work there deserves great praise for its pluck and effort in a good cause. From my non-missionary point of view—and, of course, my book is meant as a scientific account—I do not think it well absolutely to condemn the priests of Peru. They are often the only civilized beings in some places, and were it not for them there would be no restraining authority. However, I know that some of them are a bad lot."

I wrote to this gentleman and asked, amongst other things, "Is it to the credit of the 'priest' that, after fifteen or twenty years' residence in a village, he is often the only civilized being there?" As to the "restraining authority." I assured him that I was ignorant of this, but could give many instances where the "priest" was a leader in every form of vice and wickedness, and received the following answer: "I was much interested in your long letter, and in the main agree with what you say after your considerable experience."

There is no time to deal further with this question—it is a sad, dark story. The "priest" in the village, almost in every case "a bad lot"; the Church in the towns holding the finest properties; the land flooded with "priests" and "religious" institutions; and, yet, in spite of all this, there is darkness and degradation, superstition and idolatry. I expect by this time you are saying, "Perhaps the condition to-day is vastly superior to that found when Romanism entered."

I will quote the testimony of one of the conquerors. Prescott says:—

“But the most emphatic testimony to the merits of the people is that afforded by Mancio Sierra Lejesma, the last survivor of the early Spanish conquerors, who settled in Peru. In the preamble to his testament—made as he states, to relieve his conscience, at the time of his death—he declares that the whole population under the Incas was distinguished by sobriety and industry; that such things as robbery and theft were unknown; that everything was conducted with the greatest order and submission to authority,” etc. Amongst these peaceful, industrious people the conquerors came, bringing as much the spiritual as the political conquest.

What a magnificent opportunity Romanism had! The people thoroughly conquered; a free hand to work; and plenty of men to do the work, for “priests” came over in crowds; vast treasure at her disposal—for it must be remembered that of all the treasure secured, part was reserved for the service of the Church. It is a black page in history, for we hear nothing good of the Church in Peru.

We come to the present day. If Rome failed then, what has she done since? She has not uplifted the Indians at all. Their homes are vile hovels; there are no schools for them—not a single place where the Indian language is used; yet Rome claims all these people, and they are intensely fanatical Catholics. They are Christian in name, but they know nothing of the Christian truths. Rome has not only refrained from giving the Scriptures to the people; she has positively prohibited anybody else doing so until quite recently, and now she forbids her people reading the Book. It was a bishop in Arequipa, who, preaching not long ago, said that the Scriptures circulated by the Protestants were corrupt versions, contained blasphemies against the Virgin Mary, and doctrines contrary to the teachings of the Roman Catholic Church.

What is Rome doing to-day? I reply in a sentence: She is the same blighting, persecuting influence; and it is because Peru is realizing this that she is now rising like a phoenix from the ashes of her dead, dark past. Shaking off the fetters of Romanism, she is coming forward nobly to take the place rightly belonging to her in the front rank of the Latin races. Where Rome rules most there degradation is greatest. In the coast districts her power is waning, and progress is very notable. It is not the civil power which hinders the preaching of the gospel or the scattering of the Scriptures—the “priests” do that. It is not the civil power which hinders the spread of knowledge and the blessings of civilization. It was a “priest” in Cuzco who said, “We do not want the railway to enter our city; it will bring all the evils of civilization into our midst.” It was an ex-president of Peru,

who, meeting me on the wharf at Mollendo, and introducing me to his friends as a distinguished friend from Cuzco, invited me to accompany him to that city in his special train and coach. The "priests" were exceedingly wroth at this. The President of Peru came to Arequipa soon after we had started our work there. A deputation waited upon him asking for our expulsion. He answered them politely; but when they had retired he turned to a gentleman present and asked, "What would you do under the circumstances!" "Laugh over it," he said. It is recorded that the company present enjoyed a hearty laugh. The next day I called and left my card, and also a welcome from the Evangelical Church of Arequipa. Both these calls were returned by the President sending his aide-de-camp to my rooms with his card. Certainly the political authorities are not opposed to the gospel in Peru.

Some time ago an Indian boy came to me and, with tears in his eyes, said, "*Señor, libreme del Cura! Señor, libreme del Cura!*" His story was a very, very common one. His father had died, and for the burial fees the parish "priest" had seized the donkey, which was practically the only means of livelihood the boy had. That boy's cry sounds all through Peru! It is sounding through the world! We want to sound it here to-day: "Deliver us from the 'priest'!"—*Regions Beyond*.

A MARTYR IN 1909

SAFE in our law-guarded community, where no man is in danger on account of any religious belief or disbelief, we can hardly realize that, even to-day, men are laying down their lives because they are spreading the Bible. But the January number of *Woman's Work* brings a tragic story of a colporteur in Chile who started on a tour of mining towns to distribute Gospels and other religious books. He disappeared absolutely after a few days, and though traced to a lonely trail by a wooded precipice, not a vestige of him could be found beyond that point.

Some time later a letter was slipped under the church door, giving directions for finding his body. It was easily found and identified, and showed plainly that the poor man had been stabbed through the heart as he slept. It appeared that he tried to sell Bibles to a camp of lawless men, and entered into discussion with them. So that his zeal for God's truth cost him his life. Such is the bigoted prejudice against the Bible in these Roman Catholic countries.

ROMAN CATHOLICISM IN INDIA

UNDER this title the Archdeacon of Madras communicated an interesting article to the *Guardian* of September 15th, which gives a somewhat startling account of the progress of Roman Catholicism in India, as compared with Protestant Christianity.

There are, it seems, 2,900,000 Christians out of the 294 millions of inhabitants. Of these 1,525,000 are Romanists, 470,000 English Churchmen, and 658,000 Protestants of other denominations. The Malabar Church of Jacobite Syrians numbers about 250,000.

“The Roman Catholic community in India,” says the Archdeacon, “is now elaborately organized, is in command of immense resources in money, is administered with admirable ability, and always with a view to its expansion by means of missionary enterprise and the absorption of Christians of other confessions, through the influence of ever-multiplying and ever-improving educational institutions.

“A tremendous advance in pastoral administration and missionary enterprise has followed the establishment of the new Roman Hierarchy. The stream of men and money is steadily increasing, and seems inexhaustible. The treasury of the Propaganda, and those of the great missionary associations of Paris and Milan, of the Society of Jesus and of several missionary orders, pour funds into the country, while convents of foreign nuns, admirably equipped as seminaries of female education, are becoming numerous everywhere. Roman brotherhoods and sisterhoods carry on also other benevolent works, by means of hospitals, charity homes, dispensaries, orphanages and refuges of all kinds. But the main streams of influence are those connected with education, both primary and secondary, and also academic of the highest standard. Eurasian girls are to an ever-increasing extent only kept in Protestant schools until they are old enough to benefit by the superior polish expected from the nuns at the local convent. The influence quickly established over their pupils, especially by the nuns, is profound and life-long.

“The Roman Catholic schools in India are steadily increasing in size, in numbers and in reputation. They advance largely at the cost of our more costly schools, and a crisis in the struggle is now upon us. Wherever there is a Church school the Roman Catholics raise one of their own, with first-rate buildings and with equipment kept always up to the ever-enlarging government requirements, and frequently charging smaller fees than the Church school does. Until we can make our education cheaper and more attractive than it is, the English-speaking children of India must continue to

gravitate more into the Roman schools, and therefore under the spell of Roman religious influence.

“In medical and zenana missions and bazaar preaching, Roman Catholics appear to do little, but it is certain they are taking the lead in the department of education. They are taking the lead in a fashion which must in no long time draw to them most of the Eurasian community, unless we are quick to recognize the danger and apply remedies.”

How is it that the Romans are able to work their schools so much more cheaply than ours? How is it that there are ample funds at their disposal whilst we talk of retrenchment? The majority of their teachers are monks and nuns, who have given their lives willingly to this work and who need no salary, while their very presence and powers enable the school to obtain a larger grant from government, and so to be nearer self-support.

It is not for us to question their motives, which may be of the highest, but we feel constrained to ask, “does the religion of Jesus Christ, as believed by us, contain a less strong motive for the consecration of life and gifts and education?”

How is it that they press forward in crowds to the work they and we alike profess to consider the most important in the world, while the offering of a young life to the service amongst us meets with wonder and delight, as a surprising incident? How is it that money flows without stint into their coffers, while we have recourse to every sort of inducement to extract it from the pockets of our fellow-Christians?

Anyone who has worked amongst the poor knows that the Roman Catholics among them habitually look to the Protestant minister to give them pecuniary help in the time of scarcity and distress, while they stint themselves to carry some trifling offering to the Roman priest. Their religion is to cost them something, it is not to bring them worldly advantage.

We may assume that the desire to purchase rewards of a spiritual nature has much to do with this readiness to spend and be spent in the cause of God, but are we, who believe these same blessings to be the free gift of God bestowed upon us through his mercy, for no deserving of ours, and no price but the infinitely valuable one of the sacrifice of his Son, not moved by as strong a motive power—that of a grateful love? No sacrifice is too great for love to make, and make with gladness. What can we think then of the reality of the love that is so niggardly in its gifts, so slow to forego personal ease? How long shall Protestant Christians lag behind, while Romanists march with unwavering step and open hands in the path of self-denial to the goal they and we believe to be set before us by the Master’s hand?—*The Zenana.*

MISSIONARY LETTERS

EN ROUTE FOR MICRONESIA

Miss Marion P. Wells, who sailed for Kusaie October 15, 1909, wrote at Hong Kong, China, November 12th:—

Here I am in the midst of Chinatown, a babel of sound, and strange, strange sights from my window. Would you not be horrified to see women drying tea in the dusty gutters, or spreading orange peel out upon the pavement? I view the family life of my neighbors across the way with no compunction, for they are just as curious; most of the time the family washing, hung out on bamboo poles, hides my moving pictures. In the street below men are pulling heavy carts, women and children carrying baskets of vegetables, wood, bricks, cloth and flowers—the burden bearers of the city; from the open shops comes the sound of hammer and the loud voices of the workers, and now and then I catch a glimpse of the half-clad toilers. There are such contrasts! Passing with sympathy a woman bending low with her load of bricks, one pushes through a crowd of idlers, or turns away from a begging hand.

The mission has a fine location, with a beautiful view of the harbor below and the hills beyond. I am enjoying my stay here very much. Miss Olin is here, and I am very glad of her company, and to know that she will be with me the rest of the way.

In all the ports friends gave me a cordial welcome, and I saw much of the work. I am particularly interested in kindergarten work; my Key West children were so dear, and the work so interesting. In both Kobe and Nagasaki, the work, under efficient teachers, was much like that at home. The dear little tots, I wanted to hug them all! I wish you could have seen them in their picturesque dress, playing they were butterflies, flying from flower to flower in the circle; or as horses stamping about; then as little birds, hopping, flying, at the mother-bird's call, returning to the nest, and with heads all together, singing softly the good-night song.

In Nagasaki I visited a charity kindergarten under the Methodist Episcopal Board, where the little ones are cared for for about two cents a month. They all wore little calico aprons, for these children of coolies so often came less than half clad, it was thought best to dress all alike. There were about forty in the class; two hundred in that one section wanted to come, but there was no room.

A night school interested me; such an important feature of the work; two hundred men and boys who work in offices and stores during the day and study English every night. Many of these come to know Christ, and go out as teachers and preachers, the backbone of the native church.

I attended one meeting of the Presbyterian Conference at Shanghai, with missionary friends from Hang Chow, and met many of the workers. This has been one of the privileges, on the way, getting into touch with work and workers.

With such an auspicious sailing and blessings all the way, I am eager to begin active work.

EASTERN TURKEY

A letter from Miss Mary L. Daniels, of Harpoot, shows us now truly her school work is missionary work:—

May I give you a little glimpse of the spiritual work that is being done in the school? The girls have daily Bible lessons, the course beginning in the primary school. The seniors are taking up Christ the Teacher. The girls are earnest Christian girls and they seem to drink in the truth; I often have the feeling that they are sitting at Christ's feet and learning from him.

The boarders have morning and evening prayers, accompanied by silent time. Prayers are led by the teacher who has charge that week. Then we have the morning and evening prayers in the school, led by the teachers in turn.

For a number of years we have had a Christian Association which has become affiliated with the World's Union. The president this year is one of our native teachers. During the summer she thought much about the society, prayed much for it, and it has been a means of her own spiritual growth. She has taken hold of the work with great enthusiasm. The members of the society are unusually active and new members are joining; we have very sweet, earnest meetings.

We are planning to keep the Week of Prayer that is arranged by the Association, and possibly we shall have one day for prayer. The girls have formed little circles for prayer. Among the younger girls we have two Christian Endeavor Societies. The money that we raise is used to help support a girl in Africa, to help support several girls in our own school, and to support a teacher in Kurdistan, our home missionary field.

Besides the meetings and the work of the Christian Association we have weekly department meetings. On Sunday, of course, we have our Sunday school, which is held in our own school building as there is not room in Wheeler Hall for all the girls. Several of our teachers have classes in the city Sunday school. All of the girls do not come to Sunday school; many of the Gregorians do not come. With the money that is taken in the Sunday-school collection we support a teacher in a village school. The sweetest meeting of the week is the meeting for the boarders Sunday evening. That seems more like a big family meeting. The girls are freer to take part and it is a real help and inspiration to us all. We have a workers' class which meets once a week. In this class are the seniors, girls of the normal class and volunteers.



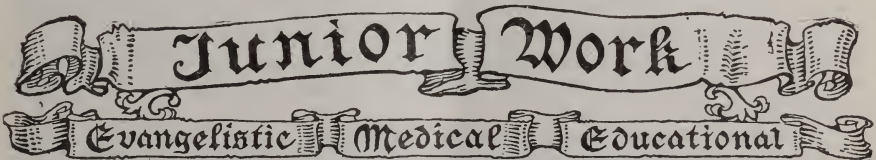
Our Work at Home

PROPORTION

(The people of the United States last year spent sixty million dollars for lace; they gave, all denominations included, less than seven million dollars for missions.)

Eleven cents for missions and a dollar bill for lace
 Is our index of proportion; shows our zeal to save the race.
 Said the Lord to his disciples: "Bring an offering to-day
 For the famine-stricken people who are suffering far away."
 And his sleek, well-fed disciples, looking up into his face,
 Made reply, "We'd like to do it, but we've spent so much for lace."
 Said the Lord: "Seek first my kingdom to establish among men;
 Teach the dead in sin and evil, they can rise through me again."
 So they gave their extra pennies and they sent a man of grace
 To conduct a penny mission—but the dollars went for lace.
 Said the Lord: "A tiny army mighty things for God hath done:
 But he calls for tenfold measures that the millions may be won."
 But they answered: "Lord, have patience; we can't hope to win the race.
 Leave some work for our descendants; leave us something for our lace!"
 Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;
 Take your ease among your rose-paths and your blood-bought bolts of lace!"
 But his people made remonstrance: "Lord, take not with us offense;
 We have not forgot thy kingdom—lo, we give eleven cents!"
 Thus eleven cents for missions and a dollar bill for lace
 Is our index of proportion; shows our zeal to save the race.

—*William M. Vories, in The Japan Evangelist.*



Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

OUR CENTENNIAL GIFT

BY MISS LUCIA C. WITHERBY

DURING this centennial year of foreign missionary work of our Congregational churches, we all want to make a gift to the Board which will be fitting for this festival occasion.

It seemed to the committee of the Woman's Board, which has charge of the young people's work, that the most appropriate offering that we could make would be 100 new junior organizations. This means new covenant daughter circles, junior auxiliaries, mission circles and cradle rolls. In order to do this, everyone must help. Has your church a young woman's organization, a mission circle and a cradle roll? If so, we hope that this year you are going to do more aggressive work than ever before. But there are so many churches in the province of our Woman's Board, where there is no missionary organization, except the senior auxiliary. Do you realize that in the Woman's Board there are 1,148 senior auxiliaries and only 217 junior auxiliaries, 287 mission circles and 198 cradle rolls? "Why do we have so few young women coming in to take the places of the older women who are obliged to give up?" is a conundrum easy to answer when we face these facts.

We must have feeders for our organizations if we are to have growth. For the woman's auxiliaries only young women's auxiliaries can rightly fill this office. Back of the junior auxiliaries must be the mission circle, and still further back the cradle roll.

Does one hundred seem a large number? Only think of the thousands of young women and children in our churches! It would mean only about four or five in each of the twenty-four branches of the Woman's Board. No, I believe the question is, do we really want this increase and are we willing to bestir ourselves to bring it about? We need your help now. If you can use the Secretary of young people's work to help you at this time, do call upon her.

LOVING THEM INTO ORDER

BY MRS. C. H. DANIELS

"Do you have boys in your mission band?"

"No, only girls. I don't believe I could manage boys if I had them."

I wonder if that is the reason for the absence of boys from so many mission band meetings. The leader fears she could not hold them in check as they would come bounding in from school, full of suppressed mischief.

Yes, the mischief is there and as it has been held in all the afternoon by discipline insisted upon in public schools, surely now it must have vent somewhere!

"You won't whisper in the meeting this afternoon, will you Roy?" coaxingly asked a leader, and the brown eyes looked up full of sparkle; "O, just a little bit—I must whisper just a little bit!"

Who likes to proceed with the program when a few are proceeding with their "little bits" of whispering? How the sly nudge of the other boy and the subdued chuckle of his neighbors disturb and vex the soul! We tried so hard on that program; we studied; we laid out a variety of interesting features; we longed for a spirit of earnest attention and even reverence such as we felt ourselves over God's power in that mission field!

And what good to the boys? The dear girls were as ladylike and attentive as heart could desire, and cast reproving glances across the aisle. (Yes, across the aisle, for when your boy is twelve and fourteen, does he not want to group with boys?) The meeting ended and left weariness and a confused spirit with the leader.

“He had compassion upon the multitude.” His heart was drawn out in tenderness for the multitude. He worked with love as his instrument.

Dear leader, if you are one of the rare workers blessed with the opportunity to gather into a band for missionary training, some of the big, lively, troublesome boys, may I ask if you have seriously considered whether you love them?

Some results follow when you love them.

1. You want them there in the meeting, even the roughest. Love cannot easily let go.

2. You will have prayed tenderly for them before you came to meet them.

3. Love will have prompted little relationships outside of the mission band and these will have had a winning influence.

4. Love will be quick-witted and devise special parts of the programs for the most problematic boys. Then they are too busy and interested to think of mischief.

5. Love carries its own peculiar atmosphere with it and the meeting is a different affair altogether. Talk little—love much. Discipline rarely—love always. Love wins out.

A CAMPING PARTY FOR GIRLS

EACH year a number of young women in attendance on the summer school for Women's Foreign Missionary Societies at Northfield have enjoyed a week of tent life on the seminary campus overlooking the beautiful Connecticut Valley. Because of the enthusiasm of previous campers we are planning a Congregational tenting party for girls in connection with the next session of the summer school, to be held the latter part of July. We have reserved six tents at the foot of Round Top, each accommodating from two to four people, and preference will be given to girls who apply first.

Each morning the campers will be free to attend the sessions of the summer school, including daily lectures by Mrs. Montgomery, who “glorifies missions for young women.” Members of the camping party will meet together each morning for prayers, and at a camp conclave we will talk over plans and problems related to missionary work by and for girls in their home churches. For recreation there will be camp excursions to Mount Hermon and other places of interest, straw rides, field day sports, camp fire at Camp Northfield, and other outings. In the evening we will gather with other young women for the sunset service on Round Top, and for the regular evening session of the summer school.

The party will be in charge of Miss Helen B. Calder, Associate Secretary of the Woman's Board of Missions. Definite dates, prices and further particulars concerning the camping party will appear in a circular to be printed about the first of March.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MARCH

THE GOSPEL IN LATIN LANDS

CHAPTER V. MISSIONS IN SOUTH AMERICA; WEST

So ignorant are we generally of the great undeveloped southern half of our continent, our twin, that we need some lessons in geography.

Let some one give comparisons of these countries west of the Andes with equal areas in our own land, noting also the number of population.

Let another describe the products of these regions, especially such as are brought to us.

A third may speak of the races of people found there, their language and government. A fourth will tell of the religion which dominates all these lands, finding help in the articles on Peru on pages 69-75 of this magazine. Peru represents fairly the condition religiously and intellectually of the continent.

Then let some one recount briefly the religious work done in our own Canal Zone, mentioning also the great sanitary improvements which our government has made.

As we have no work in these countries it will, perhaps, suffice to name the different agencies at work there, our main purpose being to realize their great need, and to quicken our sense of responsibility.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE. PAPAL LANDS.—“Barbarous Mexico” and “Moving Pictures of Mexico in Ferment,” *American Magazine*, January. “A Visit to Mexico” is described from the Catholic standpoint in the January number of the *Catholic World*.

AFRICA.—“Justice in the West African Jungle,” *Independent*, December 22d. “Belgium and the Reforms for the Congo,” *Contemporary Review*, December. “How Islam Teaches Its Young,” *Review of Reviews*, January.

TURKEY.—“The martyrs of Osmaniye and Sagh Gechid,” *Missionary Review*, January.

INDIA.—“The Outcasts of India,” *Nineteenth Century*, December.

JAPAN.—“Japan’s Ambition,” *Atlantic*, January. “The Statesmanship of Ito,” *North American*, January.

MISSIONARY BIOGRAPHY.—“The Missionary Pathfinder in Canada,” Rev. Egerton R. Young, and “James Stewart, of Lovedale, Cape Colony,” both in *Missionary Review*, January.

Articles of interest are “A Half Century of Prayer” and “Christian Progress of the World in 1909,” in *Missionary Review*, January. F.V.E.

WOMAN’S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Moorepark, Cal., Mrs. L. E. Stearns, 10; A loving Friend, in mem. of Mary Morrill and Annie Gould, 100; Alfred, Ladies’ Union, 2.75; Auburn, High St. Ch., M. B., 25; Bath, Winter St. Ch., Aux., 95.05; Bethel, Aux., 5;

Minot Center, Aux., 17; Portland, Annie A. Gould Tent, Dau. of Veterans, 46, State St. Ch., Aux., 51.37; Spurwink, Aux., 12; Wilton, Aux., 7. Less expenses, 13,

358 17

NEW HAMPSHIRE.

J. L. B.,
New Hampshire Branch.—Miss Elizabeth

10 00

A. Brickett, Treas., 69 No. Spring St., Concord. Exeter, Aux., Th. Off., 42; Hampton, Mrs. Howard G. Lane (to const. L. M. Mrs. Maria Theodate Hobbs), 25; Kingston, Aux., 4; Littleton, Aux., Th. Off., 84; Lyme, Aux., 23; Manchester, First Ch., Aux., 60. Less expenses, 11.25, 226 75

Total, 236 75

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Acutneyville, Aux., Th. Off., 10.50; Bennington Co., Friends, 6; Brattleboro, Aux., Th. Off., 37; Burlington, College St. Ch., Aux., 18, First Ch., Aux. (Th. Off., 64.50), 84.50; Castleton, Aux., Th. Off., 13; Chelsea, C. E. Soc., 8; Danville, Aux., Th. Off., 14.65; Dorset, Aux. (Th. Off., 4.05), 46; Hardwick, East, Aux., Th. Off., 12; Hartford, Aux. (Th. Off., 9.10), 14.75; Jericho Corners, Aux., Th. Off., 5; Ludlow, Aux., Th. Off., 12.95; Middlebury, Aux., 25; Morrisville, Aux., Th. Off., 24; Newfane, Jr. C. E. Soc., 1.20; Norwich, Aux., Th. Off., 13.03; Orwell, Aux., Th. Off., 9.30; Post Mills, Aux., Th. Off., 11, C. E. Soc., 3; Randolph, Aux., 20; Richmond, Aux., 16; Rochester, Aux., Th. Off., 11.15; Rutland, Aux., add'l Th. Off., 1.25; St. Albans, Aux., Th. Off., 9; St. Johnsbury, North Ch., Aux. (Th. Off., 27.50), 35.43, South Ch., Aux. (Th. Off., 52.30), 56.65; Saxton's River, Merry Rills, 3; Wallingford, Aux., Th. Off., 7.55; Westminster West, Aux., Th. Off., 8; Wilmington, Busy Bees, 1. Less expenses, 62.52, 475 39

MASSACHUSETTS.

Thank Offering, 1 00
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, South Ch., C. E. Soc., 10; Billerica, Aux., 2.50; Lawrence, Lawrence St. Ch., S. S., 10; Lexington, Hancock Ch., Woman's Assoc., Th. Off., 7.26; Malden, Maplewood Ch., Aux., 30.12, 59 88
Auburn.—S. S., 60 00
Barnstable Branch.—Miss Carrie E. Mitchell, Treas., South Dennis. Centerville, Aux., 8 00
Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Off. at Semi-ann. Meet., 13.37; Dalton, Two Friends, 250, Y. L. M. C., 12, Home Dept., S. S., 25; Hinsdale, Aux., 19.66; Housatonic, Aux., 10.22; Lee, Intermed. C. E. Soc., 3; Lenox, Aux., 58.01; North Adams, Aux., 27.51, C. R., 10.54, Haystack M. B., 20; Pittsfield, South Ch., Aux., 45; Stockbridge, Aux., 10.45. Less expenses, 9.24, 495 52
Boston.—Friends, through Miss Jeannie L. Jillson, 100, L. P. L., 75, 175 00
Essex South Branch.—Miss Sarah R. Safford, Treas. *pro tem.*, Hamilton. Lynn, Central Ch., Aux., 30 00
Franklin.—Mary Warfield Miss. Soc., 10 00
Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Branch Coll., 6; Northfield, Aux., 33.49, Home League, 7.75; Orange, Aux., 35; Shelburne, Aux., 28.15, S. S., 10, 120 39

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 34.30; Amherst, North, Aux., 7.50; Amherst, South, Aux., 30; Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Emeline Slauter), 35; Easthampton, Dau. of Cov., 10; Northampton, Edwards Ch., Aux. (Th. Off., 81.20), 119.70, Gordon Hall Band, 4, First Ch., Aux., Th. Off., 145; Norwich Hill, Ladies' Aid Soc., 5; Southampton, Sunshine Band, 12; Westhampton, Lauman M. B. (prev. contri. const. L. M. Miss Lucy Bridgman), 402 50
Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Powissett Aux., 10; Framingham, Plymouth Ch., Aux. (prev. contri. const. L. M. Miss Carolyn Thompson); Natick, Aux. (Th. Off., 63.74), 81.27; South Framingham, Grace Ch., Aux., Th. Off., 45; Wellesley, Wellesley College Y. W. C. A., 250, 386 27
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Campello, Aux., 25; Hanover, Second Ch., Aux., 5, S. S., 3.50; Hingham, Aux. (Th. Off., 46.40) (50 of wh. to const. L. M. Mrs. Louise M. Child, Mrs. Fred L. Sprague), 63.70; Holbrook, Aux., Th. Off., 49; Randolph, Aux., Th. Off., 25.50; Sharon, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. Myra F. Pettee), 30, C. R., 6.98, Coral Builders, 7.70, S. S., Prim. Dept. 5.32; Weymouth, South, Union Ch., Aux., Th. Off. (with prev. contri. to const. L. M. Mrs. George Holbrook, Mrs. William Nash), 39.25, 260 95
North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Concord, Aux., 5, Sabbath Sch. Miss. Assoc., 40; Lunenburg, Aux., 7; Townsend, Aux., 2.40, 54 40
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Shawmut Ch., Dau. of Cov., 25, Union Ch., Prim. Dept., S. S., 1.36; Brookline, Leyden Ch., Woman's Union, 72; Cambridge, First Ch., Shepard Guild, 30, Prospect St. Ch., S. S., 25; Chelsea, First Ch., Floral Cir., 5; Dorchester, Central Ch., Aux., 14.79, Second Ch., Aux., Th. Off., 41.50; Hyde Park, Aux., 63.48, C. R., 9.27; Jamaica Plain, Central Ch., Aux., 175; Medfield, Aux., Th. Off., 13; Neponset, Trinity Ch., Stone Aux., 6.50; Newton, Eliot Ch., Woman's Assoc., 300, The Helpers, 50 cts.; Newton Centre, First Ch., Ladies' Soc., 132.41; Newton Highlands, Aux., 32.87; Roxbury, Imm. -Walnut Ave. Ch., For. Dept., 111.31; Wellesley Hills, Aux., 9, 1,067 99
Worcester Co. Branch.—Mrs. Thomas C. Babb, Jr., Treas., 9 Ripley St., Worcester. Hopedale, Jr. C. E. Soc., 50 cts.; Whitinsville, Extra-cent-a-day Band, 13.41; Worcester, Piedmont Ch. (prev. contri. const. L. M. Mrs. H. Stiles Bradley, Mrs. Charles F. Marble, Miss Nellie Miller, Mrs. Harriet Stratton), Plymouth Ch., Aux. (to const. L. M. Mrs. Marion E. Taft, Miss Mary L. Taylor), 50, C. R., 16.41, Union Ch., Aux., 45.18, 125 50

Total, 3,257 40

LEGACIES.

<i>Boston</i> .—Mrs. Ellen A. Winslow, by Frank H. Wiggin, Extr., add'l,	250 00
<i>Greenfield</i> .—Lucy H. Mann, by Samuel D. Conant, Extr.,	500 03
<i>Springfield</i> .—Elizabeth L. Warriner, by Edward Morris and Robert O. Morris, Extrs., add'l,	14 00
<i>Worcester</i> .—Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	112 75
Total,	876 75

RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Alton, Ch., 2; Kingston, S. S., 5; Providence, Mrs. Edward Carrington (mem. to Mrs. W. F. Sayles), 25, Parkside Ch., Prim. S. S., 2.50, Pilgrim Ch., Aux., 39.79, Union Ch., Woman's Guild, 200; Saylesville, Missionary Club, 5; Westerly, Pawcatuck Ch., Ladies' Aid and Miss. Soc., 10, Prim. S. S., 10; Wood River Junction, Ch., 1.10,	300 39
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CONNECTICUT.

<i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, Aux. (to const. L. M. Mrs. A. L. Stebbins), 25; Danielson, Aux., 29.15; Hampton Ch., 9.35; New London, First Ch., Aux. (Th. Off., 26.95), 40.95, Second Ch., Aux., Th. Off., 156.11; Norwich, Park Ch., Aux., Th. Off., add'l, 1; Pomfret, Searchlight Club, 10; Putnam, Aux. (Th. Off., 34.86) (25 of wh. to const. L. M. Mrs. Wm. H. Langdon), 42,	313 56
<i>Hartford Branch</i> .—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Granby, Mrs. Magee Pratt, 1; Hartford, Farmington Ave. Ch., Aux. (25 by Mrs. M. Bradford Scott to const. L. M. Mrs. Sidney Williams Clark), 193.50, First Ch., Aux., 318.65; Plainville, Mrs. H. A. Frisbee, 5, Aux. (Th. Off., 22) (50 of wh. to const. L. M's Mrs. W. L. Scoville, Miss Martha Williams), 80; South Glastonbury, Cong. Ch., 12; South Manchester, Aux., 10; Vernon Center, Aux., 26,	646 15
<i>New Haven Branch</i> .—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 427; Branford, Aux. (with prev. contri. to const. L. M's Mrs. James W. Walsh, Mrs. B. S. Wilford), 45; Bridgeport, First Ch., Aux. (200 of wh. to const. L. M's Miss Elizabeth Durand, Mrs. Carrie Gamsby, Mrs. Elizabeth W. Moore, Mrs. F. B. Saunmis, Mrs. H. D. Simonds, Mrs. M. A. Warriner, Mrs. Everett White, Mrs. E. M. Wilson), 205.75, South Ch., Aux., 106; Brookfield Center, Aux., 10; Centerbrook, Aux., 9.75; Cheshire, Aux., 63.55; Cornwall, Second Ch., Aux., 10; East Canaan, Aux., 30.35; Guilford, Aux., 100; Had-dam, Aux., 7; Killingworth, Aux., 8.70; Meriden, Center Ch., Aux., 80, First Ch., Aux. (300 of wh. to const. L. M's Miss Elizabeth M. Falvey, Miss Eunice Fowler, Miss Frances S. Hall, Miss Mary T. Hall, Miss Margaret F. Lyon, Miss Ruth Miner, Mrs. E. W. Pierce, Miss Ida Pinks, Miss Florence E. Smith,	

Miss Marion R. Smith, Mrs. Lucy B. Squire, Mrs. B. C. Rogers), 335; Middletown, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Mary Shearer Workman), 66.21, Third Ch., Buser Bees, 5; Morris, Aux., 25; North Greenwich, Aux., 5; North Madison, Aux., 12.50; Norwalk, Aux., 46; Portland, Aux., 8; Redding, Morning Star M. C. (25 of wh. to const. L. M. Miss Gertrude S. Randle), 40; Ridgefield, Aux., 17.35; Saybrook, Aux., 40; Stamford, Aux., 47.45; Stratford, Aux., 41; Washington, Aux., 19.60; Waterbury, First Ch., Aux., 33; Winsted, Second Ch., Aux., 73.90,	1,923 11
Total,	2,882 82

LEGACY.

<i>New Haven</i> .—Mrs. Sarah D. Whiting, through Treasurer of New Haven Branch. Less inheritance tax,	978 08
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., Emily S. Ewell Mem., 35; N. J., Asbury Park, Jr. C. E. Soc., 1.50; East Orange, Trinity Ch., Aux., 24.42; Jersey City, Waverly Ch., Ladies' Aid, 15; Plainfield, Aux., 50; Upper Montclair, Aux. (prev. contri. const. L. M's Mrs. H. E. Jackson, Mrs. C. Meeker, Mrs. C. G. Phillips); Pa., Philadelphia, Central Ch., Aux. (prev. contri. const. L. M. Mrs. Isabel D. Roney),	125 92
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NORTH CAROLINA.

<i>Southern Pines</i> .—Mrs. A. M. Foster,	10 00
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NEBRASKA.

<i>Hastings</i> .—Mrs. J. A. Pratt,	1 00
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MICRONESIA.

<i>Kusaie</i> .—Girls' School, Th. Off.,	5 00
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GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

<i>Massachusetts</i> .—Friend, 1,000, Friend, 500, Friend, 500,	2,000 00
<i>Rhode Island</i> .—Friend, 100; Providence, Mrs. E. F. Aldrich, 5, Mrs. Harriet Z. Carpenter, 100, Mrs. J. W. Danielson, 25, Mrs. Sarah Fuller, 25, Mrs. Hogg and Miss Elizabeth C. Hogg, 50,	305 00
Total,	2,305 00

LAURA L. SCOFIELD FUND.

Gift of Rev. William C. Scofield, deceased, three shares capital stock <i>Ætina Insurance Co.</i>	
Donations,	6,899 34
Buildings,	2,921 50
Specials,	137 00
Legacies,	1,854 83
Total,	\$11,812 67
TOTAL FROM OCT. 18 TO DEC. 18, 1909.	
Donations,	10,912 81
Buildings,	3,886 50
Specials,	242 00
Legacies,	15,272 39
Total,	\$30,313 70

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

Treasurer.

MISS MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light,
Mrs. J. K. McLEAN.

THE GIRLS' DOSHISHA, KYOTO, JAPAN

THE Woman's Board of the Pacific has a special mission in the school-houses. Our very first five hundred dollars went toward a school building

A CALL in Kobe. Since then we have placed building funds in Spain TO BUILD. and India, a building in Micronesia for Mrs. Robert Logan; one in Brousa, Turkey; one in Matsuyama. Money has been raised for the kindergarten building and Susan Merrill Farnam Home in Foochow, China. These buildings show the growth of our missionary work and the success of our missionaries. We are also asked each year for more money for our regular work and an advance into new fields. We cannot meet all this and the demands for new buildings without special appeals to our friends!

The Doshisha was founded by Joseph Neesima thirty-five years ago. It provides education for both boys and girls, numbering, according to last DOSHISHA, report, eight hundred and fifty-three students. For boys and KYOTO, JAPAN. young men it provides the academy, the college and the theological seminary; for girls it provides a domestic science course, academic and college courses. It receives pupils who have been six years in the government primary schools.

The president of the Doshisha is Dr. Harada—an able scholar, an earnest Christian and a devoted administrator. With him is associated a fine faculty, both Japanese and American. In the girls' Doshisha the names we are most familiar with are those of Miss Learned, who has been two years in the school; Miss Allchin, who has just reached there and who is to teach music, and Miss Mary Florence Denton, of California. Miss Denton sailed for Japan September 1, 1888. Since then she has been most of the time in Kyoto at the Doshisha. For twenty years Miss Denton has given herself, heart and soul, to this work. She has raised up friends for the school on every hand—both Japanese and American, tourist and stay-at-

home. Her most earnest desire is a new school building for these her loved Japanese girls. Of this everyone has heard to whom she could get access with pen or voice.

In the academic or high school course Chinese classics take the place of Latin given in Western schools, and English is the modern language given.

GIRLS' DOSHISHA Through all these courses—arithmetic and algebra, history—**STUDIES TAUGHT.** tory, science, drawing—all are taught in the Japanese language and are given in about the same proportion that these branches are taught in Western high schools—and in addition the girls have a stiff course in sewing. “No girl should be graduated who is not able to make a full wardrobe for man, woman and child.” No easy work, for, though to us Japanese dress looks simple, it is most complicated and much time is spent in acquiring this knowledge and skill.

The domestic science course requires facility in sewing, cooking, gardening, artificial flower making, ceremonial tea, flower arranging, art and art history, etiquette, psychology, political science and child study. This course is specially valuable for girls who marry or those who wish to become teachers of domestic science.

One hour a week of Bible study in the class room is required of every pupil. In addition all are required to be present at morning prayers, when

RELIGIOUS there is a short address, a hymn, prayer and the reading of **INSTRUCTION.** the New Testament. Each girl brings her Bible to chapel and so gains familiarity with it. The boarding pupils have ten minutes every morning of quiet time before breakfast, and at the head of each room is a Christian girl who helps the girls find a text for the day and leads them in prayer. All attend the weekly prayer meeting, Sunday school and preaching service. They have a fine Y. W. C. A., of which every Christian girl is a full member and many of the non-Christian girls associate members.

ATTENDANCE. There are one hundred and ninety-two names enrolled; an average attendance of one hundred and seventy-two, of whom fifty-nine are Christians; fourteen girls were baptized this last year, confessing their faith in Christ. Twenty-four girls graduated from the Doshisha last year.

This girls' department of the Doshisha has been poorly housed for years in several buildings—partly Japanese, partly American. They have been

NEED OF A readapted, pulled down, rebuilt, repaired—always very **NEW BUILDING.** crowded and inconvenient. In January a fire destroyed one two-roomed schoolhouse—not twenty feet away from other school buildings—and imperilled all the property. Balls of hot rice and cups of hot tea were dispensed to the “fire-workers,” but could not shed any cheer over the months of discomfort to follow, caused by still more crowding.

The Japanese government gives certain privileges to schools having (1) an approved curriculum, (2) an approved efficiency in teaching force, (3) a school building built according to certain approved schemes and standards as to the number of windows and of cubic feet of each room and the like. Girls graduated from the schools without the privileges or "recognition" are refused admission either to a college of regular standing or to a higher technical or professional school. They are not allowed to enter the government examinations for teachers' certificates.

A recent letter sent from Japan says: "Our present main school building is too old and out of repair and the recitation rooms are either too narrow or too dark to enable us to get the coveted government 'recognition.' We are beginning to feel an effect of this in the decrease in the number and quality of the applicants for admission. Because of this lack of 'recognition' in our school, many of our Christian friends are reluctantly refusing to their daughters admission to this school; they are driven to send them to the secular schools with the 'recognition.'

"We educate girls to be teachers, evangelists, social workers, professional women and wives and mothers of homes. If we continue in present state of absence of 'recognition' we must deny to our girls the prospect of unrestricted activity in many of their chosen fields. We are thus badly in need of some money for a new school building in order to get the 'recognition' of the government."

In order to comply with these recent regulations of the Japanese government, a permanent building of brick must be erected and an adequate equipment must be secured. An attendance of at least three hundred pupils could be obtained were good accommodations provided. A plot of land to the north of the present grounds has been bought for twelve hundred dollars, upon which to move one of the present buildings, to be repaired for the missionary home. Thus is left a fine building spot upon which it is proposed to erect the new building.

Mrs. Farnam wrote of this need: "Kyoto is the Rome of Japan. Here center the art, the poetry, the history, the politics, the literature of the nation. The Doshisha school grounds face the great Imperial Park, with the palace occupied for eleven hundred years by the Emperors of Japan—so that the health and quiet of the location are unsurpassed. There are government and private schools for girls in Japan, but none with a course of study approaching the Doshisha—so the need for this school is a very true one."

What stronger, purer influence for the moulding of Christian character than that found in Christian schools! We do not need to go back to the

founding of our own Christian colleges, but even to-day in the Philippines the first step in reconstruction was to send there an army of teachers—men and women. So to-day, having our Christian school in Japan, let us see that it does not longer wait for a suitable building! Miss Denton says: "I cannot believe that anywhere else in the world was there ever a grander opportunity for Christian work than in Japan! The Doshisha has an unique place and possibilities limited only by lack of workers and equipment."

We are asking for twenty thousand dollars—of which we have pledged ten thousand dollars. Fifty-five hundred dollars is already "in sight." GIRLS' DOSHISHA Dr. J. D. Davis and other missionaries of the station have —\$20,000. sent a formal petition to our Board of the Pacific, urging us to erect this building. The American Board has endorsed the appeal. Where are the givers who will have a part in this glorious work before the opportunity passes? Let us erect a building worthy of the school and of the Pacific Coast! In no distant day but now!

(Signed)

MRS. H. E. JEWETT,	} <i>Doshisha</i> <i>Committee.</i>
MRS. E. A. EVANS,	
MISS M. C. McCLEES,	
<i>Treasurer,</i>	
57 Monte Vista Avenue, Oakland, Cal.	

KUSAIE

Miss Jessie R. Hoppin, who has just gone back to her work after a long furlough, finds much to cheer and much to do:—

THE girls are singing softly to themselves as they sew thatch—the dear, human, helpful things. I have an idea that these quiet years of shut-upedness are going to tell in their lives. I can see, coming back to the school with the same girls who were here when I left, that they have made in most cases very marked growth. We long for the teaching force that we need to make an outlet for the girls already fairly well prepared for work. We hope you are sending us a teacher now, and that you are looking about for still another. There is more than enough work here for three women, and there are the two island groups that we want to reach. If Miss Wilson were to stay a few months more one of us could go to the islands, but now that cannot be considered for a moment. We are particularly anxious to reach the Marshalls as soon as possible. It is a critical time for the work there, according to all reports.

Board of the Interior

President.

Mrs. LYMAN BAIRD,
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Chairman of Committee on "Life and Light."

Mrs. P. F. MARSTON, 1148 La Salle Avenue, Chicago, Ill.

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Mrs. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

Miss FLORA STARR,
1719 Asbury Avenue, Evanston, Ill.

OUR DEBT

BY MRS. P. F. MARSTON

YES, we have one, more's the pity. And we are the only Congregational Missionary Society at the present time with this unenviable distinction. But the others know how it feels, for they, too, labored under a heavy burden until the concerted action of last year, in which we were not included. And some, no doubt, who might otherwise have contributed to our work, gave to the "Together Campaign," which accomplished such grand results. We rejoice with them, and now we put in our plea, which last year we kept largely in the background.

Our debt is indeed a "debt of honor," and as such must be paid to the uttermost farthing. Nineteen hundred and eight showed a deficit which had to be included in 1909's budget, calling thereby for a larger income for that year. For at the beginning of each year, following the Annual Meeting in October, our Executive Committee makes up its Budget, or estimate of coming expenses for that year. It goes over the whole ground minutely, station by station, school by school, worker by worker, and appropriates to each the least sum possible, even down to the cents (and I suppose if mills were practical instead of theoretical, they would be reckoned, too), to carry on the work with any reasonable degree of efficiency; and usually just barely holding up to present standards, instead of enlarging and increasing, as the work so pleads for, and as we so unutterably long to do. Indeed, these last sessions of the Executive Committee were simply days of agony to each,

when there had to be so much cutting and retrenchment, so many times a deaf ear turned to a piteous cry for help that their hearts so yearned to heed. But they "must cut their coat according to the cloth," and make the outgo correspond as nearly as possible to the income.

After the appropriations to the mission fields must come the apportionments to the states of our constituency to meet them. Just here is where the debt comes in. Though the Committee strives to ask of the Congregational women of each state only what with reasonable effort they could easily contribute, many of the states have fallen behind, and some far behind, their allotment. A few have met it, and a golden few have exceeded somewhat. All honor to these who have done so nobly. But, by reason of so many states failing to meet their apportionment, there was a large deficit at the opening of this year, something over \$20,000, which had to be met somehow in order to cancel our previous pledged obligations to those noble and self-sacrificing workers on the field, who, themselves, out of meager salaries, often give to the work in a royal way which should put us to shame. But how raise the money? Here the American Board, like a kind parent, steps in, and though straining every nerve over its own work, on the strength of security which we could not offer, borrows the money for us. So that while those on the field have received their promised stipend, their least possible due, we at home are laden with this "debt of honor," which is a constant drag upon our efforts, and will be until it is wiped out.

Are there not some who may read this plea who will help to cut the tentacles of this octopus which is sapping the lifeblood of our energies as a Board, and seriously crippling our work?

Those who can give largely will be most gladly welcomed. Those who can give but in small amounts, will be no less cordially received. We are working under the motto, "A Million Extra Dimes for Missions," and all gifts, large or small, intended for the debt, will be reckoned in dimes until this is accomplished. There are many pressing extra needs, but this one comes first.

Those whose circumstances only permit small gifts are asked to send for dime cards, as many as you can fill, or get others to fill. Each card contains spaces for ten dimes, and a little self-denial here, or a thank offering for some special blessing there, or an appeal to a friend for so good a cause, will fill cards faster than we think. Then the cards can be sent in when full.

As a Board we ask your earnest and prayerful attention to this plea for extra funds, and pray that our appeal may not be in vain.

Remember this is not our work, but yours; not our debt, but yours as well; and it is a "debt of honor."

If we each ask ourselves "How much can I do?" and give as we can, we shall find the old saying is true, "Many hands make light work."

Make all checks payable to your State Treasurer, or to Mrs. S. E. Hurlbut, 1454 Asbury Avenue, Evanston, Ill., and address all inquiries and requests for dime cards to the Corresponding Secretary, W. B. M. I., Room 523, 40 Dearborn Street, Chicago, Ill.

CHINA

THIS month we will concentrate our thoughts on the work of two of our missionaries in China, Miss Russell, at Peking, and Miss Gertrude Wyckoff, at Pang-Kia-Chwang. These both strike very hopeful notes as to a growing conception on the part of the Chinese whom they reach, of what the Christian religion really means in all its fullness,—for soul, mind, and body.

That we do not need to go to China in order to manifest a friendly, helpful spirit and so open the way for deeper things, is shown in the following clipping from *The Christian Endeavor World*. Even fudge may thus be enlisted in the royal service, and who knows but John, mellowed by this American woman's kindness, may not in his own country have responded to the Christian message brought him by another American woman.

This writer says:—

"Of late I have been acting as if the Chinaman who delivers my laundry at the back door were a human being. Often a pie or a cake stands in plain view, and John asks:

"'You make him? He lookee velly nice. How cook him?' Then I show him some of my implements of kitchen warfare.

"Last week he told me he was going away. 'Why, John, I am sorry!' Off came his hat and in surprise he queried, 'You solly?' He was radiant at thought of my sorrow. 'I go to China to see my children. I'm a grandpa, too. I not make much money, but I take vacation all same Americans. Maybe I come back.'

"Then America reached out her hand to have it taken in the brown paw of the humble Oriental. He pattered off, smiling, and who was the worse for the kindly word?

"John brought his partner on his farewell trip, and I told him we were fixing a box for him to have on shipboard, and he must say what he would most like. It was Chinese etiquette, no doubt, that led him to declare there was nothing under the sun that he really liked!

"Then the partner put in a word. 'I'll tell you. Him likee candy.'

"There would never be any yellow peril if each Oriental who seeks the gateway of the rising sun were speeded on his way with fudge made in somebody's home, with picture-books, with anything that showed human interest.

"The look of gratitude on John's homely face showed me that all men are brothers if we take soundings deep enough."

LIGHT AND SHADE IN CHINA

BY MISS N. N. RUSSELL*

CHINA is a name to conjure with in these days. The eyes of the world are on her, and all are waiting to see the "Giant awaken." All over the empire the large cities are beginning to feel the new life, and especially is this true of the great cities along the coast and the near interior. Peking, as the "Heart of the Empire," is now, and more and more is to be, the center from which many important influences radiate. Five years ago there was not one school for girls outside the mission schools in Peking. About four years ago a wealthy lady gave ten thousand dollars to open the first private girls' school. About the same time two other private schools were opened, one by Lady Pao, sister of Prince Su, the other by Miss Chi, a most highly educated woman, and daughter of a high-class official. During the past four years many other schools have been established; some have existed only for a few months, or a year, while others have had a longer life; and some are slowly developing into schools that call for respect and praise. One reason for the early closing of many is the fact that while they were private schools they were free, no tuition was asked, the expenses being met by contributions solicited from interested friends. Many of the patrons in their zeal and desire for "face" and "quick growth" opened on too large a scale, both as to salaries paid the teachers, and other running expenses. As was to be expected, such a new departure as the opening of a school for girls in such an old conservative country would meet not a little opposition.

Unfortunately the spirit of "New China," which to many students spells "liberty," to many of their foreign friends as well as to the best element of the conservative party, spells "license," as they see it at the present time, in the "school world." This is not true of all; the first two years there were many students who were practically "tramps," going about from school to school. The Board of Education have gradually brought this element under control, and are making rules for the more stringently governing the pupils.

One of the most encouraging signs of advance which shows that the leaders in this educational movement are making their plans to meet the really practical demands of the times is the opening of "Manual Training Schools" or "Trade Schools." There are several of these in Peking with a large number of students, and doing a fine work. A number of the girls' schools have some form of industrial work. Japanese teachers have been employed, and all they have given is along the line of crocheted articles, that make one weary as they look at the color combinations. The past year these have come to be relegated into their proper place, and now one rejoices to see that there is to be a revival of the beautiful needlework and embroidery and "things Chinese" which are excelled by none in the world.

The Board of Commerce and Agriculture have opened an "Industrial School for Girls" in the West City of Peking. The buildings are all foreign in construction and well furnished. There are eight lady teachers all from Su Chao. From of old this city has been known for its fine embroideries, and certainly the work done by some of these teachers fills one with admiration. One of the teachers had embroidered a large portrait of the President

of the Board of Commerce at the time the school was opened. It represents him in sable cap and robe. Every mark of "Father Time" is perfect. About the eyes and mouth the lines are fine and strong, all the shading, everything, the work of the needle; yet it is done in such a way that there is not even the suggestion of the needle. The color of the embroidery silk and the shading used in the garments and cap makes them look exactly like fur. The life in the eyes is particularly good. It was a remarkable piece of work. The girls in this school study half a day and embroider half a day.

Year by year the idea of girls' schools is making headway and winning friends among the influential classes. If ever China needed a sympathetic friend it is now in the efforts she is making to get in line with the rest of the world. This is especially true in the social conditions. The past six years have seen great changes in Peking. The present pace of those who are from the "Smart Set" or the "Four Hundred" of Peking is quite in line with the same classes in New York or London. Foreign carriages, wine suppers, cigarettes, poker—anything that savors of the West, these are the latest fashions. Foreign jewelry is quite the rage.

Recently one of the ladies belonging to one of the first families of the city said, "Many of our set want to adopt foreign dress." She added, "It costs ten times as much to live now as it did ten years ago. Everyone wants foreign furniture, clothing, food. You are not in it if you do not have your own carriage, telephone, and entertain parties at the foreign hotel. These are simple extravaganzas," she added, "in comparison with some others." When answering a question as to what she meant, she said, "More and more women added to the home." "But," said one, "cannot you women who, while moving in that circle, say you are not of it; you who are helping along all you can in the uplift of the women of your country, can you not begin a protest, which will make the home more pure?" "No," was her reply, "that movement must come from some one outside. We dare not talk even among ourselves, for that would look as though we were jealous, and there is nothing more contemptible in all the world than jealousy."

In earlier years before one came into touch with the more influential families, it was thought that there were no "reading women" in China; also no "unmarried women" over twenty-five years of age. Both of these statements are now known to be untrue. It has been a surprise to know how many of the former class there are, and not a few unmarried women of all ages up to eighty-three, even, may be found in these old families. Indeed, it is a sign of respectability if a daughter elects to abide in the home, and the conditions of harmony are such that the family are willing that she should. This is frequently so in homes where there are no sons, and some one of the daughters takes a vow "to be a son" to the parents. When this is done, she often adopts the men's dress for convenience and protection. One of the finest private schools in Peking is in the home of such a lady. When a young girl, having no brothers, seeing how her father mourned, she vowed not to marry, but to be his companion and helper. Her mother died when she was young, and for twenty years she was everything to him—wrote his letters, read and studied with him, learned drawing and painting from him, went everywhere he went; and when he died while away on

official business, brought his remains home, and daily for three years, worshipped at his tablet, and on certain days at his grave. No most filial son could do more than she has done. Left with large means at his death, instead of seeking a life of ease she opened a girls' school, and is using her money for the uplift of her own country women. She is finely educated, having an unusual mind; and as she is a great Confucian scholar, she mourns deeply that so few of her countrymen live up to, or are influenced by his teachings.

Another remarkable woman is the Mongolian Princess Corrochin, a sister of Prince Su and Lady Pao. These two ladies are among the leaders in all the movements for the education of Chinese girls and women. They are ready to speak at any school opening, or any public function that means the helping forward of China. They have been prominent in helping to open Opium Refuges, and in the raising of money to help flood and famine sufferers. Naturally their vision is narrow, their range of thought not very broad, but the composure and ease with which they meet the situation and do the best they can, wins one's admiration. They have not learned to prepare beforehand; that will, of course, come with time and the deepening of their realization of the needs. Recently one of the Chinese ladies expressed a fear lest Chinese students going abroad to study, and meeting young women as they will in these foreign lands, may seek foreign marriages. Then what of the conditions existing in the home? Will not old customs be disturbed? What standing in society will they have? This certainly is a grave question, and any American girl getting acquainted with these students should study and question conditions and customs in China. Recently the writer heard of a Chinese student, who, while abroad, married a young woman, who found on coming out here that he had another wife. There have been many similar cases, and the results to a high minded woman are most disastrous. These mixed marriages are deplored by the best Chinese quite as much as by the foreigners, and young women from other lands coming out into Chinese homes have no standing in the best Chinese society.

Men and women are alive to the questions of the day as never before. The American Board (with the Woman's Boards) has been trying the last three years by popular lectures and newspaper lecture-room work to meet the demands of the present needs. This has proved a new point of contact with these ladies of influence, and they have responded beyond our expectations. They are most friendly, and have expressed themselves many times as feeling that the way has been made easier for them by what the missionary ladies are doing. The lectures are not on religion. Our subjects cover a large range, however,—history, hygiene, geography, care of sick, love of country, famous women, care of children, evils of opium, wine, cigarettes, gambling, duties of wife and mother, superstitions, education of girls, as well as all kinds of special topics—not political or religious. More and more we want to develop this branch of our work, and hope very much that people who are not interested in the directly evangelistic work will see in this a chance to help China. It is the only way that women of the present generation are going to have their minds opened, and get higher and

broader views of life. More and more schools will be opened for girls, but something must be done for those whose age, duties, and cares have put them out of the student class. Many there are who see the need and see in this the possibilities. Some Chinese ladies tried to open a lecture room like ours, but they found that they could not keep it up, and tried to secure our workers. After a month it was closed. Recently in talking to some of them about opening another in a place much frequented for all kinds of amusement, they said, "You do it and we will help. We cannot do those things yet of ourselves. People will not give money yet for anything like this. They are not educated up to it yet." Not long ago a woman said, in speaking of a talk on "Sanitary Conditions," "When I went home I told all of my neighbors all that I heard at the lecture."

We covet for these people the highest and best, and we want them to know that this is what the Christian Church stands for in China. Recently a highly educated and gifted lady said, "All that China needs can be found in Confucianism. Of course there is nothing there for the uneducated." "But what of the great mass of China's humanity. Have you in Confucianism anything for them?" "No," was her reply. "Contentment and happiness comes to the superior man, and to him alone through education." That is the most that China has for her millions. Recently a Chinese gentleman, who has been abroad and has become a Christian, gave a Bible to a friend who is also an influential man, and said, "Read this, for in this book is the 'backbone' of the most advanced countries of the present day. It is the hope of our country."

GLEAMS OF LIGHT ALONG THE WAY

BY MISS GERTRUDE WYCKOFF

ONE evening I passed by the hospital assistant as he was making his rounds of sick people. His little girl of about four years clung closely to his hand or danced gaily along at his side. She was so clean and neatly dressed, and her feet, never bound, were nicely clad in home-made shoes and stockings. Her mother, with the little baby brother, had gone home, and Mr. Chiang having spent the night at home, had brought his little daughter back to be with him. I said, "That is the way we want it to be in our Christian homes, the little girls fond of the father as of the mother, and the father happy in his little girl." Mr. Chiang responded to the thought, and replied, saying, "I do not like her to be at home long with other children, learning so much that is wrong, both in speech and deed." Mr. Chiang has buried two little boys, and yet this little girl is quite his idol; now he has a baby boy, who we hope may be spared to him even to old age.

During my station class with our women workers, one day at prayers I made the subject of giving prominent. Some had promised a tenth, but forgotten the promise, some were indifferent, and some felt they could only make ends meet, and it was not possible to give the Lord a little. Some

spoke out of their own experience, and others told of their determination not to forget "God's portion" in the future. When the class closed most of the women gave a tenth or a twentieth of the wages due them; it was indeed of "their very living," the needs of life that they gave. Some days after, a schoolgirl, receiving a slight sum for some work (about twenty-five cents) gave me a tenth, saying, "After your talk, I made up my mind I would follow this custom."

A woman who for a year and a half has been withholding even a slight portion from the Lord, gave the tenth of this month's wages, and a twentieth of next month's. She said, "I must leave it with you at once, if I do not, I shall fail to give it to the Lord." Another, upon receiving a small sum for service rendered, at once handed over a portion to the church, and yet again, one of the servants, a rather young Christian, said, "I never heard about giving of one's substance before, but I made up my mind the other day to set aside at least one twentieth, and my husband said that I must not fail to do it if I promised. Just think of the money I have received for my work (about \$20 a year), and not given any of it!"

For a few days my hours have been spent in talking with some of those around me, and the burden of responsibility grows heavier, and the care of the church, at least my part of it, ought perhaps to weight me down. This forenoon I read this beautiful verse in the calendar, September 4th,

"We tell Thee of our care,
Of the sore burden pressing day by day,
And in the light and pity of thy face,
The burden melts away."

So it is true, only in this way do we find strength, courage and hope to go forward, "Conquering and to conquer." Let your prayers be for us constantly, and may all your work, too, be blessed of the Lord.

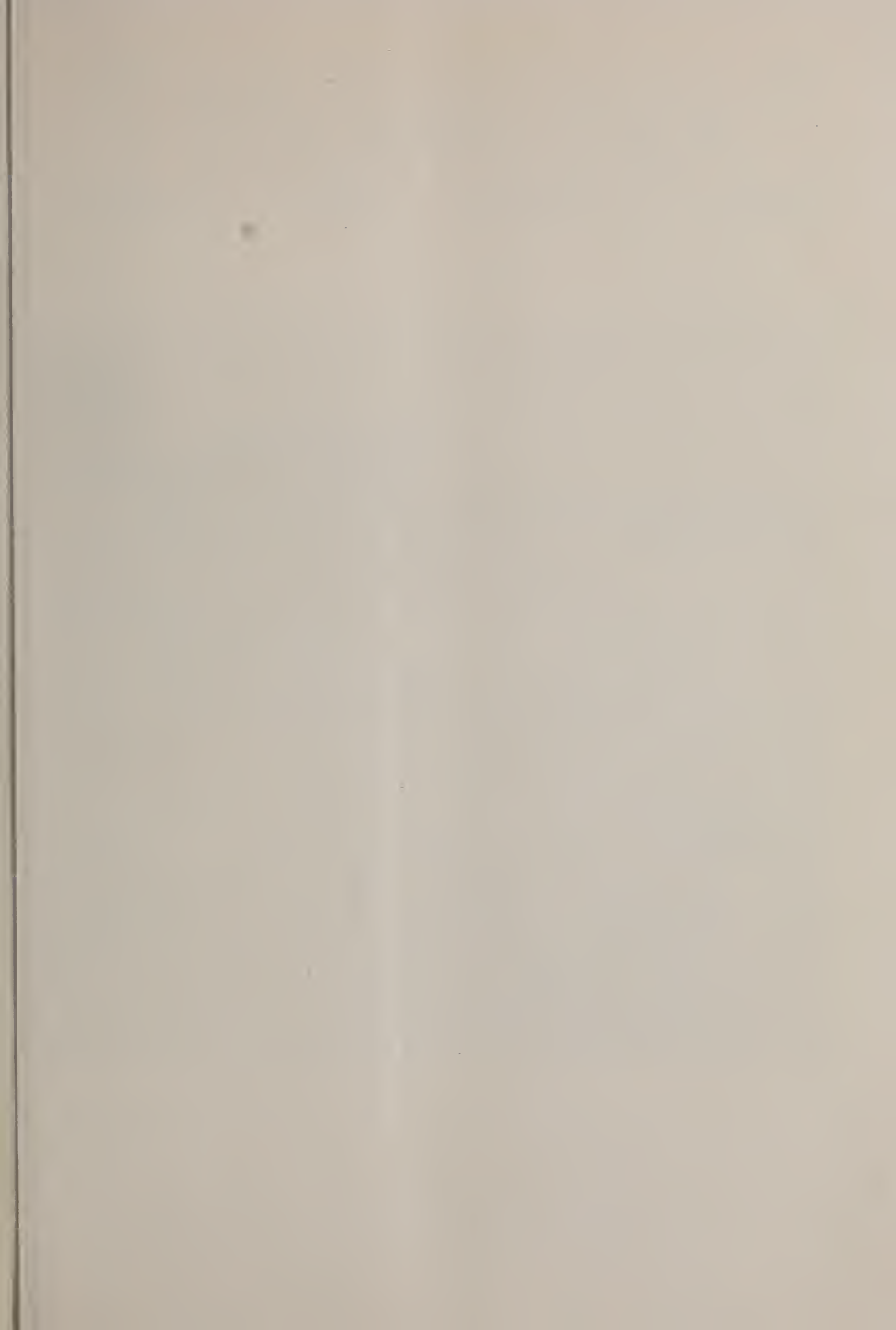
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 23 TO DECEMBER 10, 1909

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MISS FLORA STARR, Asst. Treas.



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